

2

THE PRACTISE of the faithfull:

Containing many godly
Praiſers both for Morning and
Euening and other neceſſa-
rie occasions.

*Whereunto are added diuers profitable
and comfortable meditations ne-
ceſſarie to be remembered and pra-
ctiſed of every Chriſtian.*

Coloff. 4. 2.

Continue in Praiſer and watch in the ſame
with thankſgiuing.

LONDON,

Printed by *Io. Beale* for *Samuel Man*
and are to be ſold in *Pauls Church*
yard at the ſigne of the
Ball, 1 6 1 3.

THE
PRACTISE
of the faithful:

Containing many godly
Prayers both for Morning and
Evening and other necessities
of the soul.

Whereunto are added
and comfortable meditations
for the use of the devout
and pious Christian.

Coloss. 4. 2.
Continue in Prayer and watch in the same
with thanksgiving.

LONDON,
Printed by Jo. Bards for J. Ward, 1652.
and are to be sold in every
Church and Shop of the
City.



TO THE
RIGHT WOR-

shipfull, and vertuous

Lady, the Lady *Joan*

Leventhorpe.



Good Madame,
this Booke of
private prayer
being brought
vnto mee by a Friend to
peruse, and being withall
requested by him to
write the Preamble to
the booke with three or
foure Prayers for certain
particu'ar vses, I yelded
to him, and haue made

A 3 choyse

The Epistle

choyse of your *Ladiship*,
on whom I might bestow
it, being assured of your
deuout affection, and
kinde acceptance of these
my labours, and endea-
uours, I goe not about to
teach you that, you
know not; but rather put
you in mind of what you
know already, desiring
nothing more then that
your pious disposition
might increase vnto the
period of our time. *Pray-
er* (saith *S. Augustine*) is
*a Speach to God: when you
read, God speakes to you:
when you pray you speake
with God*; a seruice it is
of no small commoditie.

For

Dedicatorie.

For by it wee obtaine
good things, and the re-
motion of euilles, by it
our faith is exercised and
increased, our loue is pro-
ued, our zeal is inflamed,
Gods graces are augmen-
ted, his creatures sancti-
fied, tentations vanqui-
shed, and the tempter ba-
nished. To this GOD
hath giuē vs his precept,
and made vs a promise:
Christ hath also giuen vs
a patterne, and his owne
ensample: his Saints hath
made it their practise, and
we are dayly called vnto
it, and now more then
heretofore the iudge-
ments of GOD hauing
A 4 been

The Epistle

beene within these few
yeeres very strangely in-
flicted vpon vs, by grie-
uous and long lasting pe-
stilence, by inundation
of waters, extremitie of
cold & heat, of drought
and moisture, vnusuall
diseases, and outrageous
windes, so as it may bee
feared he hath some far-
ther punishments yet re-
maining, except by our
deuout and instant pray-
ers, and sincere repen-
tance he may be pacified.
I suppose it therefore not
vnmeet for euery one to
stir vp himselfe, and one
to exeite another to this
duty, so needfull & com-
modious

Dedicatorie.

modious. Accept therefore I pray you of these things, as written to this end; so shall I count my labors (if any) wel rewarded, and my selfe contented. The God of Grace vouchsafe you his grace, whiles you live on earth, and make you shine in immortall glorie with him in the heauen.

Your Ladiships

in all dutie

THOMAS TYKE

A 5

modious. Accept these
for I pray you of these
things, written to this
end; so shall I count my
labors (if any) well rewar-
ded, and my collection im-
red. The God of Grace
vouchsafe you his grace,
whiles you live sweetly,
and make you shine in
immortal glorie
with him in the
heaven

Thine humble
servant

in all duties

Thomas Taylor

A 1



AN INTRO-
DUCTION TO
PRAIER.

HE that would
pray wel, must
know what he
desires, and
with What
mind. To pray scruently
for things unlawfull, is a
thing unlawfull: and to
pray coldly for things law-
full will proue but a cold
suite, & the colder the Sui-
ter, the greater the summer.
One man praies going and
kneeles not, another praies
knee

An introduction

knéeing and goes not: Yet both are heard, if their soules doe bend, if their mindes attend, and if they burne their incense vpon the right Altar.

One praies and speakes not, another speakes and praies not. This mans voice though loud is not heard, because his praying is all in voice, and nothing in vertue, in outward sound, & not with inward sense: the former is heard, yet speakes not: for though his mouth be shut, yet his heart is open: his heart talkes, though his tong be tied vp, that's loud, though this be low.

One praies but keepe no good order, yet gets his
suit:

suit : another keepest time
and measure, & yet gaines
nothing. This had the arte,
but the other had the harr.
The best minde is the best
methode : and he praies or-
derly, that praies honest-
ly.

One iustified himselfe
in his praier, and yet went
away condemned: another
condemned himselfe, and
went away absolved. I wil
condemne my selfe, that I
may be iustified: I will not
iustifie my selfe, leass I be
condemned. And though I
did build an hundred free-
schcoles, a thousand hospi-
tals, ten thousand colled-
ges, and al this for the loue
of my Lord and Saviour
Christ Iesus, and in loue of
Chri

chriſtianity & chriſtians for
Chriſt his ſake, yet would
I write in the foundation
of all thoſe Buildings, God
be mercifull vnto me a ſin-
ner. And though I will con-
demne my ſelfe, leaſt I
ſhould bee condemned of
my Iudge, yet will I not
thinke I deſerue to be iu-
ſtified, becauſe I will not
iuſtifie my ſelfe, but I will
ſtill pray for fauour, leaſt
the opinion of merit ſhould
hinder me from mercy, and
leaſt whiles I look to be iu-
ſtified for condemning
mine owne iuſtice, I mixe
with the ſharpenelle of
Gods iuſtice, forgetting
the iuſtice of Chriſt, & ido-
lizing with a iuſtice of
mine owne conceived for
con-

condemning my selfe of in-
iustice.

One praies for God, an
other for goods, he obtains,
for God is his goods : this
is still poore and hauing :
because goods are his God.

One praies for God, and
another for goods, and it
may be neither are heard :
because the former wants
his heart, and the latter his
head. He that would finde
God, let him seeke God for
God, and other things vn-
der God.

God is found of one that
sought him not, and an o-
ther seekes and craues him,
but cannot finde him at the
first. Why? God will haue
the former serue and praise
him, and the other to seeke
him

him still. Sometimes he shewes vs the libertie of his grace, and sometimes he tries the strength of our faith, and the truth of our loue.

One man praies long, an other is but briefe, and both obtaine alike: for God measures his gifts by his loue and not by the length of our praiers, by his owne benignitie, and not by our breuitie.

One praies at length & loses for lacke of deuotion: another is but short, and yet receiueth: because his affection is large & fervent.

One being long in his praiers is counted briefe, while another being briefe is counted tedious: the for-

mer is long, but vehement:
the latter is short and shal-
low, as cold, as briefe, tedi-
ous and too long, because
his praier is too short for
denotion, without sense &
soule.

One is very violent and
importunate, and another
is not so earnest in appea-
rance, and yet this second
only is heard. Either for
that the former knowes
not Christ, or because his
violence is rather from his
strong sides, then true
sense, or a labor of lip ra-
ther, than of loue; or else
perhaps caused by some
horrid apprehension of hell,
and not of loue to God, or
godlinesse for God.

Two men pray for the
king

kingdome of God, one importunately, the other remissly: the violent carries it away: the cold suiter goes away empty. For God loves the laborious, and contemnes the lazie: if men pray, as if they praied not: he also will heare, as if hee heard not: pray feelingly if thou wouldest be heard fauourably: & if thou wouldest taste of Gods beneuolence, be thou sure to presse him with all violence.

One praies chiefly for grace, and God giues him both grace and peace: another praies only for peace, and God giues him neither grace, nor peace: not peace, because hee wants grace to vse it: not grace,
be

because peace is all the
grace, hee cares for: not
peace because hee will pu-
nish him for not begging or
esteeming grace: and not
grace, because he seeks not
for it.

One praiers for Gods
blessing vpon his meat,
drinke, physicke and labo-
r, and God heares him not:
another prospers in these
things without praier.
What is the reason? Is it
in vaine to pray? No, pray
for a blessing, and leaue the
event to God. It is some-
times a blessing to want
such a blessing. By this
dealing God shewes hee is
tied to no man by desert,
hee shewes he will do with
his owne what he list him-
selfe,

selfe, hee will exercise thy
faith & fortitude, perhaps
he meanes to hasten thee to
better fauours: and for the
other, that respects not
praiser, and yet prospers,
God doth it to allure him
to him, or else (it may be)
to fatten him vp for the
slaughter: in which case
that prosperitie is very ad-
uersitie, and that seeming
blessing a true curse.

One praieth conceiuing,
an other reading: the one
frames words to his mind,
which is more easie: the o-
ther frames his minde to
words, which is not so ea-
sie: yet both the one and the
other praieth & obtaineth,
if they pray with good vn-
derstanding, and godly
affections.

affections.

A man may pray without booke and miste, he may pray by a booke, and get: for he, that praies by heart without heart, does nothing, but talke: whereas he that praies by booke with his heart, doth both reade and pray with deuotion.

He reades a praier: but praieeth not, who reads without vnderstanding, or affection: and he likewise speaks but praies not, that utters wordes, and yet weies not, nor heartely wishes not the things, he speaks of.

Two desire grace: one of them obtaines, the other gets it not. Is God partiall; or respects he persons?

No,

So, but one desires grace, and vseth the meanes and ordinaunces of grace, as the word and Sacraments. and obtaineth: another would haue grace, but cares not for these meanes, and is reiected.

Some condemne the saying of one prayer often at one time: and so it may, if the hart repeat not as wel, as the tongue. But if there be an ingemination of affection, as well as of the supplication, it is not to be reproued. We can double our sinnes, why can wee not, why should wee not double our suites for the pardon of them?

One prayes weeping,
another

another cannot shew a
teare; yet both may bee
heard: for the sobbes and
sighes of the soule are as
sensible to Gods eare, as
teares are to the eye: and
the soule can shed teares,
though the eyes be dry. As
also the eye can water,
when the soule is not wet.
The best teares are the
throbs of a broken and blee-
ding heart.

Some imagine that they
can make Powerfull pray-
ers, thinking with their
words and arguments to
preuaile with God Al-
mightie: whereas in truth,
if any man bee heard, it is
not for the sweetnesse of
words, the variety of mat-
ter, the multiplicity of rea-
sons,

sons, but through the intercession of Christ, who both make God propitious to vs, and to accept our poore and humble prayers.

If my prayers be heard, I will ascribe it to Gods dignation, and not to my dignitie, to Gods benigntie, and not to my prayers excellencie, to his eare, and not to my tongue.

Praying and wishing is not all one. He that wishes doth not alwaies expresse or define a person, from or of whom hee wisheth some good vnto himselfe: but he, that prayeth, prayeth to some body.

But whether men wish, or pray for any grace, it is no signe of saving grace, except

cept the meanes of grace be
loued : neither shall that
grace be granted, whiles
these meanes are negle-
cted. Those meanes can do
nothing without God: and
God, to wit, ordinarily will
doe nothing without them.

Some are wide-mouth
ed, but close-fisted : they
wil promise much, but per-
forme little, part with no-
thing : but God is open-
handed and open hearted :
his promises are perfor-
manees, and his wordes
workes. He is Verity, and
cannot lye: hee is Vertue,
and cannot faile: his power
is able to make good his
promise. Amongst men
promises are often as
weightlesse as the winde :

some would perforce, and cannot: some could, but wil not: but God both can, and will: his will is not larger then his power: but what God doth will, that God doth work: and whatsoever he is able to will, he is able to worke. It is pittie then but that hee should want, that may haue for asking.

Vautinesse is abhominable in a Suiter, but humilitie pleaseth: yet all that talke of humilitie are not truely humble. Some are humble-proud, proud of humblenesse: but indeed he, that is proud of humilitie, doth want humilitie, and swels with insolencie. I would haue all men pray
humbly

humbly : yet let no man
thinke he deserues to bee
heard for his humilitie: the
opinion of such a merite
will stop the passage of mer-
cie.

Others forsooth will
needs be so humble, as that
they will not goe only and
alwaies to God directly,
but with the craued aide of
Saints departed. Truly I
desire to bee humble: but
I would not bee humbler
then my God requireth:
such humilitie is eyther
pride of hart, or ignorance
of head. I confesse I am
not worthy of my selfe to
present my selfe and my
suites vnto so high a Ma-
iestie: but his precept and
promise doth embolden
B 2 me:

me : and what I want in my selfe, it is supplied in my Saviour : his merites doth couer all my demerites.

Some imagin they need not pray for that, which they know they haue : yet our Saviour bids vs pray dayly for our Bread. Thou hast bread now : thou maist be depriued of it by and by : or what if God deny it his word of blessing ? If he do, thy bread may be thy bane, it may rot, it may hurt, and not help. I will pray for bread, as though I wanted bread. Though I were very rich, yet would I pray as poore. Though I knew I had God, yet wold I stil seeke him, as if I had not found

found him. Though I were holy, and knew my selfe to be in the state of grace, yet would I pray that God would accept and sanctifie me, as though I were vnholý, and felt my selfe most miserable.

There are some, that, because they haue beene grieuous and long sinners, doe thinke it is too late for them, and that they are not worthy now to pray for mercy. Surely they think not wrong, if they respect their owne desert: yet would I haue them pray for pardon, because Gods mercie is greater then their misery, and he will remit, if they will repent. I will not be deter'd from

Pro. 28. 14.

crauing mercy, though my merits are worthy nothing, but endlesse misery: I will pray for grace, though I haue beene too too gracelesse, because God is gracious and bids me pray, because Christ is pitifull and bids me Come, and because the Scripture saith, Hee that confesseth his sinnes and forsaketh them, shall find mercie.

Some pray for remission, but care not for repentance: they desire a blessing, but yet abstaine not from that, which procureth cursing. These pray in vaine, because their practise is vaine. For God heareth Saints, not Sinners, and granted his pardon

don to the penitent onely,
and not to such, as perse-
uere impenitent. He ther-
fore, that would obtaine
pardon, let him abstaine
from sinne, which might
deteine his pardon. He
that would not that sinne
should damne him, must
not indure sinne to domi-
nere within him. Though
this be true that no man is
pardoned, because he is pe-
nitent, yet this is true that
No man is pardoned but he,
that is penitent. If thou
wilt not mortifie sin, sinne
shall mortifie thee: if thou
wilt not dye to it, thou
shalt dye for it. If thou
wilt not that it should dye
in thee, thou shalt dye in
it.

Some seeme to conet nothing moze then a ioyfull resurrection after death: yet shall they not attaine to a ioyfull resurrection of their bodies after death, because they labour not the resurrection of the soul before death. There are two resurrections: the first of the soule from the sleepe of sinne in this life: the second of the body from the sleepe of death, in the life to come. Woe be vnto him, that riseth not twice: for if he rise but once, he shall rise but from death to death, from sleepe to sorrow; his body shall rise from the earth, and fall into hell. But hee, that riseth from the death of sinne in this world;

world, shall bee raised vp
to the life of happinesse in
the world to come. I will
therefore pray for a ioyfull
resurrection of my body to
glozie, and will not forget
(whiles I liue) the resur-
rection of my soule to
grace, as knowing that if
I will not study to be gra-
cious, I shall not attain to
be glorious.

I haue heard some de-
sire to dye, and some de-
sire to liue: neither durst
I condemne the desires of
either. I will desire to liue,
till I haue learn'd to dye:
I will desire to die when I
haue learn'd to liue. For
a bad death cannot follow
a good life: and hee hath
learn'd to dye, that hath
learned

learned well to liue. If I can gain Chzist in my life, Chzist will not lose mee at my death. If the loue of Chzist liue in mee, whiles I liue, I cannot but liue in the loue of Chzist, when I dye.

There are many, that often pray they were in heauē, which yet I dare not say they shall go to heauen. For he, y^e praies for heauē, and goes in the way to hel, shall not ascend whether he wisheth, but descend whether he walketh: hee shall gee, whether his feet doth lead him, & not whether his foolish fancie flatters him.

There are some pray for death, yet cannot dye: others dye; and would not.

And

And God by crossing both
both punish both : For
to the one nothing seemes
sweeter then death, and to
the other nothing seemes
sweeter then life: to the one
it seemeth death to liue, to
the other the very thought
of death is a verie death,
accounting it the only hea-
uen to liue alwaies vpon
the earth.

Some pray, they may
dye, and may dye to their
cost, if they pray with-
out care, and liue without
conscience. If the heau-
nesse of crosses, and not the
hope of a crowne, if the
losse of libertie, and not the
lothing of lust, if the sustai-
ning of sorowes, and not
the wearisomenesse of sin,
if

if the feeling of paines, and not the fellowship of Christ doth make a man desire to dye, his desire is naught, and his death not good. For those onely desire well, and dye well, that are moved more with sinne then sicknesse, with heavenly comforts, then earthly crosses, with Christ, then with all calamities. Before thou pray to dye, first pray for the death of sinne, which is the sting of death: and when thou dost desire to die, let it be rather to be discomfited of thy sinnes, then of thy sorowdes; and to liue with Christ rather, then to be deliuered of thy crosses.

I see much hardnesse of hart amongst men, and but

a little mercy. I suppose
such persons implore not,
pray not much for Gods
mercy. For it cannot bee
that any man should be
without mercie to his
neighbour, who doth truly
pray for Gods mercy to
himselfe.

There are in the world,
which pray God to pardon
them, yet will they not for-
give their neighbours.
These are not men, but
monsters, which would re-
ceiue mercie of God, but
will shew no mercie to men
for God, which would haue
God forgive them, but will
not forgive others. Such
cannot say the Lords Prai-
er, but they pray to the
Lord against themselves,

& make their trueſt friend
their greateſt foe. For
wrath without pardon be-
longs to them, that wil not
pardon. I will forgive, and
I will pray to be forgiven.
I would not that any man
ſhould neede my pardon:
but if he doe deſire it, God
grant I may not denie it.

The rich and the poore
pray together, and both do
obtain; the rich being poore
in ſpirit, and the poore be-
ing rich in faith. Thus
would I bee poore, that I
may be rich: thus would I
be rich, leaſt I ſhould bee
poore.

The rich & the poore both
pray, and neither are heard;
the rich, becauſe he is poore
in humilitie; the poore, be-
cauſe

cause he is rich in pride; the rich because he hath no pity; the poore, because he hath no patience; the rich, because hee contemnes the poore, the poore because he enuies the rich. I will laboꝝ therefore to be rich in humilitie and poore in hautesse: I wold be pitifull and patient, courteous and contented.

There are many, that cry Lord help, whom the Lord wil not help. Hee that would haue help of God, let him not deny his helpe to Man: hee that would haue God help him, let him not forget to help himselfe. For God helpes the helpfull, such as are ready to helpe themselues, and others to. 'Tis pittie but that thou shouldest

shouldest lie and die in the ditch, that saiest Lord help, but will vse no meanes (if thou maiest) to helpe thy selfe. I will therefore pray for helpe, and yet vse the meanes of helpe, and pray that God would help me in those meanes of helpe, and blesse them to mee.

There are many, which desire Christ might bee their Sauour; which yet shall not be saued: because they would bee saued, but will not serue their Sauiour: they like his saluation, but they loue not his seruice: he may suffer, or do what he will for them, but they will neither suffer nor doe ought for him. His merits they pray for, but his lawes

lawes they care not for.
Now hee will not bee their
Saviour, because they will
not be his seruants : for hee
will saue none but such, as
will serue him.

I will therefore suffer him
to be my Lord, as I doe de-
sire him to be my Saviour.
Two graces I desire of
him, grace to serue him, &
grace to be saued by him.

Some neither fast nor
pray, some fast and pray,
some fast & pray not, some
pray and fast not : but I
would both fast and pray.

Some thinke that the
place doth sanctifie praier :
others thinke that praier
doth sanctifie the place : I
think that Christ doth san-
ctifie both, and that any
place

place may serue to pray in, if the heart be prepared: yet of the twaine, I doe thinke that the place is sanctified by praier rather, then the praier by the place. I loue the Temple, yet in case my study, mine house, the field, the high-waies shall bee my Temple, and my chiefest care shall be to carry a Temple alwaies with me, in me.

Some pray saying, some singing: whether a man sing or say, it skils not, if he truly pray, and crosse not order.

Some aske their parents blessing, but seriously think not of Gods blessing: others ask God blessing, but care not for their parents.

But

But I will aske my father blessing, that I may haue Gods:and I will aske God blessing, that I may haue my fathers. I will aske my father blessing, that he may commend me to God: I wil aske God blessing, that he may commend me to my father. I will aske them both, because I would not be condemned of vndutifulnesse to either; but especially God, because he is mine especiall father, and is able to blesse both mee and my father, me to my father, and my father to mee, and vs both to himselfe.

Some are common and importunate beggers to Princes: but if they were as instant with god, I suppose

pose they would not bee so great as good: and I thinke Princes would haue more gold in their coffers, & they also more grace in their hearts, though perhaps lesse goods in their houses.

Some are deuoted to praier, and some to preaching: I loue them both well: I wil preach for praying, & pray for preaching. He that can not finde in his heart to come to the church to heare nothing but praier, by my consent he should not be suffered to come into the Church to heare nothing but preaching. Gods house is the house of preaching, and of praying to. There may wee speake to God

God, and heare him speake to vs. And as occasion serueth, I will goe thither either for both, or for either. And I hold him vnworthy to receiue a blessing with the people of God, that refuses to goe with them thither, though it bee not to heare a Sermon, but only to pray for his blessing.

Some pray and worke not, and some worke and pray not: the one would seeme to be all for heauen, & the other is set wholly on the earth. But I will both worke and pray: for God hath made Monday as wel, as Sunday, and hath giuen me an earthly body as wel, as an heauenly soule. But
yet

yet this is not all ; I will sometimes pray , when I will not worke: but I would neuer worke, but I will also pray , pray before my worke, and in my worke, and when I haue done my worke.

I haue heard some extoll preaching, and others magnifie praying . I doe magnifie them both , but am loath to compare them : I see not how the one can well stand without the other. This will say ; hee that is not fit to pray, is not fit to preach: and he that hath not a good care to heere, can not haue a good heart to pray : & he that hath no deuotion to pray, hee cannot haue a deuout affection to heare: soe
sure

surely hee, that with a good will can speake vnto God, will also with a good will heare God speak vnto him: and hee, that hath an attentive and obedient care for the voice of God, cannot want an honest and humble heart to poure out his prayers vnto God. In like manner also he, that is fit to be Gods mouth to his people, is not unfit to be the peoples mouth vnto God: and hee that is unfit for this, cannot but be unfit, for that.

Some pray being halfe a sleepe, but Christ saith, Watch and pray. I thinke a man may do well to pray, when others sleepe, and that a man in case may sleepe, when

when others pray. But certainly, he that praies sleepily, shall be heard sleepily. If thy heart be dead, Gods eare is deafe : his eare is much after our heart. I wil therefore watch, when I pray, and pray when I watch.

One, when hee praies, cries a loud, another speakes very low. But both are loud enough, if their hearts be loud: but if their hearts open not, both are too low.

Some pray for this, and some for that, but I will pray for God. For hee that hath God, wants nothing: but hee, that wants God, hath nothing.

A man may giue so
much

much, as that he may leaue himself nothing: but God, though hee giue neuer so much, is nothing the poorer. A man may perhaps turne away beggars, lest hee should begge himselfe: but God delightes in the number of beggars, if their behauiour be good, and can giue content to all without detrimēt vnto himselfe. I will therefore goe with my pitcher to this well, that can neuer bee drawne dry: I will borrow my light at this sunne, that cannot but continue: I wil begge of this King, whose Exchequer is neuer but full, & whose gates are alwaies open for any of his Subiects, that sue vnto him. C There

There are some, that hearing the fourth commandment read vpon the Sabbath day, do pray that God would haue mercy vpon them, and incline their hearts to keepe that law, which yet doe commonly transgresse that commandment, and profane the Sabbath day by glouzing and gaming, or by buying & selling (themselues, or their seruants) euen in those few houres, that are appointed for the solenne and publike seruice of Almighty God. Of whom it may be said, they loue their owne gaine more, then Gods glorie, their own pleasures more, then his precepts, and that they are more
fearc-

tearefull of their own losse,
then trustfull to his prouidence. But I will pray
and practise to keepe the
Sabbath, because God
doth bid me keepe it, and as
knowing that he, that sets
light by the Lords Sabbath
on earth, shall not celebrate
a Sabbath with the Lord
in heauen; and that they,
that make so small account
of the assemblies of his
Saints in this life, are
vnworthy to liue in the
assemblies of his Saints
in the life to come. I would
not haue men forget the
Market-day for their bodies:
and I would haue them
likewise remember the
Market-day for their
Soules.

Being sicke we pray for the health of our bodies: seeing then wee be sinfull, why should we not pray for the health of our soules. Because God hath giuen me a Soule and a Body, my prayer and and labour shall be that I may haue an healthy Soule in an healthy Bodie.

Some mens prayers are abominable, some mens are accepted. The reason is this; some men are out of fauour, therefore their suites are scorned: some men are in grace, therefore their prayers are heard. I had therefore rather bee in grace with God, then haue all the grace in the world without the grace of God.

Some

Some pray for an almes,
which yet will giue no
almes, they would receiue
good, but they will doe no
good, they would not be de-
nyed in their own desires,
but they will not sticke to
crosse the desires and good
deeds of others: but doubt-
lesse hee, that will giue no
almes to man, is vnwoor-
thy to receiue an almes of
God: he that can without
pitty see the wants of chri-
stians, deserues that his
owne wants should be vn-
pittied of Christ. Hee that
crosseth the good desires
and good deeds of others,
deserues a crosse to his
owne, and a curse to him-
selfe. I will therefore doe
good, that I may find good:

I will heare the cry of others, that I may be heard my selfe : I will not denie my good will to man, least God should deny his good will to me. I will not crosse men in their lawfull desires, least that God should deny me mine.

Euery man wil pray for his friendes : but few for their enemies : yet he, that will not heartily pray for his enemies, (as our Lord bid, and Saint Steuen) hee shall not be partaker of the prayer of our Saviour, nor the praise of his Saintes. For Christ prayed onely for those, that should haue his Spirit : and those onely haue the spirit of Christ, which doe resemble Christ.

And

And indeed it is iust that he,
that will not pray for his e-
nemies, should be debarr'd
of Christ, who out of his
loue did pray for his foes, &
doth make thē his friends.

The Psalmist saith, If I
incline vnto wickednes with
my heart, the Lord will not
heare me. For in deed Gods
eare inclineth to vs, as our
hart inclineth to him: and
if we decline from him, and
with our hearts incline to
wickednes, we mooue him
to decline from vs, and to
incline to wrath. If we re-
gard not him in our harts,
why should hee lend vs his
eares: If we wil listen vn-
to that, which hee would
haue vs loath, why should
not he loath that, to which
we

Psalm 66.

we would haue him listen:
 I will therefore expell my
 finnes, least God should
 repell my suites. I wil wash
 mine hands in innocencie,
 O Lord, and so will I goe to
 thine altar.

Not to pray, or to con-
 temne prayer is a certain
 signe of a wicked man. I
 will therefore prouoke my
 selfe to pray, that I may be
 assured that the Spirit of
 God is in me, and that the
 miserie of the wicked be-
 longs not to me, assuring
 my selfe that they, that wil
 not pray to God, make
 themselves a prey vnto the
 Diuell.

It is a rule of wisdom, to
 serue the season, and
 wisely to bee followed of
 them,

al 26. 6.

al. 14.

b 21.

15

them, that delight in prayer. For there is a time, in which God is neere, and ready to bee found. Let vs therefore seeke him, whiles he may bee found, and call vpon him whiles he is near; or otherwise we may call, and not be heard, we may seeke him, and yet not find him. There is also a time, in which a man may be better disposed to pray, then at an other: let vs therefore beware we lose it not, lest if we will not pray, when we may, we shall not be able, when we would.

I haue heard some complaine of their dulnes, and bewaile their indisposition to pray: Let them but lengthen their complaint

Psal. 105

and lamentation, & strike their rockie hearts with a serious remembzng of their owne miseries, and Gods mercies to them, and by the grace of God prayers shall gush out of their harts, as waters did out of the Rock. Neither despair, though thou feelst thy selfe as dead: for it is a true token of the life of the spirit, to feel and lament the deadnesse of spirit.

Some imagine, if God heare them not as soone as they desire, that he will not heare them at all, and that they are of no reckoning with him: in which they are iniurious to themselves, and to God; to themselves, because this fanſie doth
que.ich

quench their seruencie, and hinder their perseuerance: and to God, who doth not alwaies hate, when he makes as though he heares not. For by seeming to neglect vs, and by denying our suites at the first, he would rouse vp our spirits, he would try our patience, and exercise our faith, hee would shewe vs that not our merits, but his owne mercy moues him to heare vs, and finally he would instruct vs to make more account of his benefits, when they come. For commonly things lightly obtained, are lightly esteemed.

Many men pray for things, that are hurtfull to them. I will therefore beg
tem,

tempozal blessings, as they may be blessings to mee: and whatsoeuer I pray for, I will submit my selfe to his wisdom, and desire him to heare me, not to my prayer, but to my profit: not as I thinke, but in what hee knowes to bee fitting for me.

There are certaine men deuoted to their wicked lusts, that stick not sometimes to say that they care not, so they may haue halfe an honre befoze their death to repent them of their sinnes, and to pray to God for mercie. These men by their presuming of mercy are in great danger to feele the seueritie of iustice. They speake as if they had
re

repentance in a string, as if they could pray when they listed, and as if they could haue God to heare them, when they would themselves. But I will repent and pray for mercy in my youth, least I should be reiected in mine age: I wil cry now, that I may bee heard now: I will not refuse to seeke him now, least I should not find him anon: I will sue vnto him for his grace, whiles I am like to liue, that I may not be refused, when I am like to die. I will die, whiles I liue, that I may liue when I am dead: and I wil pray whiles I may, least I cannot when I would. I will liue, whiles I liue, that I may

may not die when I die: I will sue for grace now, whiles it is offered, least for contemning grace now, I should bee denied grace hereafter.

Because God hath set downe all things in an vnchangeable and eternall decree, and hath determined from eternitie what gifts hee will giue vnto the sonnes of men, therefore some imagine that it is to little or no purpose for a man to pray. This is a profane, and foolish fanksie; profane, because it drawes aside the heart from dutie. For the rule of our obedience is not the secret decrees of God, but his re-

reuealed pleasure. Now
his will, which he hath dis-
closed to vs, is, that we
ought to pray vnto him,
and that continually. I say
again, it is a foolish fantasie:
fo; as God hath ordained
the end, so hee hath appoin-
ted meanes vnto it: as hee
hath ordained to giue men
these and these gifts, so hee
hath ordained & comman-
ded that men should aske
them. And if hee giue tem-
porall things to any man,
that is not deuout, pious,
and vnderstanding, know
that such things, which
should haue bene fo; his
good, doe make fo; his de-
struction by reason of his
corruptions. But this is
a certain truth, God giues

Psal. 150.
1. Thes. 5.

nothing to any, which is a true blessing vnto him, but he giues him grace truly to desire it. I will therefore aske, least I should not re-
ceiue, I will seeke, least I should not find, I wil knock, lest the gates of grace should not bee opened to me. I wil sincerely, instantly, and incessantly pray for glorie, that I may haue hope that God will vouchsafe me glorie.

These things (good Reader) I haue written for thy profit, which I commend to thee, and thee to God, farewell in Christ.

Trin-vni Deo gloria,

Thine in Christ

T.T.



CERTAINE

NECESSARIE

Rules to be remem-
bred of euerie Chri-
stian concerning
Praier, viz.

Yf thou wouldest
make such a praier
as God may bee
pleased to heare, thou must
repent thee of thy sinnes,
and so daily renue thy re-
pentance as thou renuest
thy sins, as Isay 1.15. Dan.
9.5.6.

1. Before thou makest
thy praier to almighty god,
thou

thou must bee or at least desire to bee reconciled to those, whom thou hast offended, as neede requireth Math. 5. 23. Mark. 11. 25.

3. Thou must prepare thy selfe both in heart and minde as one that is to speake familiarly vnto god Eccle. 5. 1.

4. Every petition thou makest, must proceede from a liuely sence and feeling of thine owne wants, & of thy spirituall pouertie; for otherwise no praier can be powerfull and hartly and consequently acceptable vnto God.

5. Thou must endeuor that thy praier do proceede from an earnest desire of that grace thou wantest,
and

and this desire indarde
befoze God is praier it
selfe, Exod. 14.15. Rom.
8.26.

6. Thy praier must pro-
ceede from sauing and true
iustifying Faith, because
it is impossible that either
thy person or thy praier or
any other dutie thou per-
formest, should bee pleasing
vnto God without Faith
Heb. 11.6.

7. It must be grounded
vpon Gods word, and not
framed after the carnall o-
pinion and fancie of thine
owne braine as 1. Epist.
Iohn 5.14.

8. Thou must present
thy praier to God alone, &
to none other, for none else
can heere all men, in all pla-
ces,

ces, and at all times, but he only.

9. It must be presented to God in the name, merit and meditation of Christ alone, for we our selves are not worthy of any thing but shame and confusion, Coloss. 3. 17. Iohn 16. 23.

10. Thy affections should be instant and persevere in prayer and that not only in the time of prayer, but also afterward and till the thing asked be granted Luke 18. 1. Esay 62. 7.

11. Every prayer should ordinarily haue in it, if it be set and solemne, some thanksgiuing vnto God for his benefits both for soule and body Phil. 4. 6.

12. When

12. When praier is ended thou must haue a particular Faith whereby thou maiest depend vpon God for the granting of thy particular requests so far forth as god shall see them fitting for thee Mark c 11. 24.

13. Lastly, thou must labour to doe and practise that which thou praieest for, and not only to pray for blessings: but to vse all lawfull meanes whereby those blessings which thou askest may be obtained.

12. Brieue notes shewing
the necessitie of
Praier.

BEcause without praier
wee cannot giue vnto
God

God his due gloꝝy which belongs vnto him.

2. Wee can neither be assured that we are Gods Children, noꝛ that we haue right vnto any creature, befoꝛe we make conscience to pꝛactise this dutie daily Rom. 8. 15. 16.

3. All things are sanctified vnto vs by the word and by pꝛaier, therefore without pꝛaier euery thing woꝛkes to our condemnation 1. Tim. 4. 5.

4. Without pꝛaier we cannot looke to obtain any thing from God as a blessing, noꝛ to turne away any euil from vs Math. 7. 7.

5. Wee are no better then earth-woꝛmes and woꝛldlings, and not fit to speake

speake of any thing well
without praier Rom.

8. 5.

6. The Lord our God
commandes vs all to step
into the breach with godly
Moses, and by hartly praier
to stay his hands from be-
ing auenged of the iniqui-
ties rainging amongst vs,
Ezek. 22. 30.

7. God requires a
dayly and constant course
of praier at our hands,
which hath bene the
practise of the Saints of
God in all ages Iob. 1. 1.
Psal. 1.

8. God doth daily be-
stow blessings vpon vs,
therefore we must daily
serue him, Lament. 3. 23.
Psal. 103. 2.

9. We

9. Because Satan is neuer wearie of tempting vs therefore wee should haue our loines girt and bee alwaies vpon our watch to resist him 1. Pet. 5.8.

10. We haue not a daies warrant no not an houres certaintie of life, therefore wee are at no time to bee vnprepared, because we know not the houre when our master commeth Math. 24.42.

11. We are Pilgrimes and Travellers in this World, and therefore we must trauell each day home-ward to our owne countrie Heb. 11.10.

12. By our calling wee are watchmen, Souldiers,
et.

to Prayer.

57

¶c. and therefore we must
daily be exercised in
this spiritual ware-
fare as 2. Tim.

2. 6.

FINIS.

and therefore for many
 years he resided in
 the hospital there
 and as a result

FINIS.



Set a watch O Lord before
my mouth and keepe the
doore of my lips Psal.
141.3.

Let the words of my mouth,
and the meditation of my
hart, be acceptable in thy
sight, O lord, my strength,
& my redeemer Psal. 19.4.

A GODLY AND
necessarie Praier to be
said at all times.



Eternall God,
and in Iesus
Christ our most
mercifull and
loning father, wee thy vn-

worthy and vnprofitable
seruants, doe heere in thy
sight freely confesse, and ac-
knowledge before thy De-
uine Maiestie, that wee are
most miserable and wret-
ched sinners and grieuous
transgressors of all thy ho-
ly Lawes and Commande-
ments: that as wee were
borne and bred in sinne and
stained in the wombe, so
haue wee continually since
that time multiplied many
actuall transgressions a-
gainst thy Maiestie, both
in thought, word, and deed,
so that our sins are grown
more in number, than the
haire of our head, and hea-
uier in waight, than the
sands by the Sea shore:
therefore, it is thy meere
mer-

mercie long ere this they
haue not pressed vs downe
to the verie pit of Hel, thou
only O Lord knowest our
sinnes who knowest our
hearts, nothing can bee hid
from thy al-seeing eye thou
knowest both what we
haue bene & what wee are,
yea our conscience doe ac-
cuse vs of many and grei-
uous euils, and thou being
farre greater than our con-
science, art able to lay much
more vnto our charge: we
appeale therefore from thy
iustice to thy mercy, which
is aboue all thy workes
how much more aboue our
sinnes, Intreating thee to
looke vpon vs in the face
and countenance of thy
well pleased sonne Christ

Iesus, for his sake O Lord
we pray thee bee good and
gracious to all our sinnes
& iniquities past, of what
nature or kind soeuer they
be, whether of ignorance
or of knowledge, of com-
mission of euill or of omissi-
on of our duties, wash them
all away in the blood of thy
deere sonne, burie them in
his grave, and lay such a
waight of his righteous-
nesse vpon them, so as they
may neuer bee able to rise
vp against vs, either in this
World to accuse vs, or in
the World to come to con-
demne vs. And because O
Lord our nature is so
prone to commit sinne, and
that with greedinesse, so
that if thou shouldest enen
at

at this instant, giue vs a
free pardon of all our sins,
yet we confesse, such is the
corruption of our weake
flesh, that without the re-
straining grace of thy holy
spirit, we should fall into
the same sinnes againe or
into worse, therefore, wee
humbly pray thee most gra-
cious God not only to par-
don that which is past, but
also purge our present cor-
ruptions, and by the grace
of thy good spirit preuent
those that are to come: grāt
good Lord that wee may
thinke it more than suffici-
ent that we haue spent the
time past of our liues, ac-
cording to the lusts of the
flesh, and after our owne de-
sires and fancies, and may

now euen resolute to dedicate the rest of our liues that yet remaineth to thy glorie, our owne comfort, and the good of our brethren, thzogh Iesus Christ our Lord.

In these our weake prayers O Lord, wee are not mindefull of our selues alone, but of thy whole Church dispersed ouer the face of the earth farre and wide, blesse O Lord the principall member thereof, our dread Soueraigne, king James: Enrich his roiall heart with all graces necessary for so high a place, stablish his throne we beseech thee, and let his soule bee bound in the bundle of life with thee O God, blesse
the

Quene his wife, make her
a helpe vnto him in the best
things: blesse their Roiall
Progenie, and grant that
they may not want one of
that line, to sit vpon this
throne, so long as the Sun
and Moone endure, Blesse
all his Maiesties most ho-
nourable priuie Counsell,
be thou present with them,
and president ouer all their
counsels, as may bee most
for thy glozie, the honour of
the King, the peace of the
State, and the comfort of
thy people. Blesse all the
Iudges and magistrates of
the land, Blesse the Mini-
sters of thy Word and Sa-
craments. Thou that art
the Lord of the haruest,
thrust forth many faithfull
and

and painefull Labourers
that they may feed thy peo-
ple with knowledge and un-
derstanding, blesse O Lord
all the afflicted members
of thy Church, diseased ei-
ther in body or minde or
both, especially those that
suffer for the testimonie of
a good conscience. O Lord
to whom all their cases and
necessities are manifest, we
beseech to make al their bed
in their sicknesse, lay no
more vpon them, than thou
shalt make them able to
beare, giue them the true
sight & feeling of their sins,
so farre as may lead them
to true repentance, with
harty sorrow for the same.
And good father deale with
them in mercy & not in iu-
stice

since either to release them
out of that present miserie
wherein they are, either by
life that they may glorifie
thee in this World, or by
faithfull departure that
they may be glorified of thee
in the world to come. These
mercies most gracious
God, and whatsoever else
thou knowest in thy wise-
dome to bee better for vs
than we our selues can ask,
we beg them at thy hands
not for our owne merits,
for they are nothing, but
for the merits of thy decre-
son Christ Iesus our Lord
and saviour in whose name
& in whose words we con-
clude saying, Our father
which art in Heauen, &c.

Morning Prayer for priuate
Families.

Most gracious God
and mercifull Fa-
ther, thou that art glorious
in power and holines, we
thy poore and miserable
Creatures, being but dust
and Ashes, do here humbly
prostrate our selues and
our sinfull soules, before
the throne of thy Maiestie,
Confessing and acknow-
ledging from the bottome
of our hearts, that we are
most vile sinners, concei-
ued and borne in sinne,
and that we are by nature
nothing else but a lump
of all wickednesse, whose
nature and propertie is to
grow

grow and encrease in sin,
as we grow in yeares, and
to wax strong in wicked-
nesse, even as the powers
of our mindes and bodies
receiue strength: and al-
though our cursed estate
doth herein greatly appear,
yet our sinne is made out of
measure, sinfull, thzough
the exceeding grace, which
thou hast offered vnto vs.
by thy Gospell of thy dear
Sonne, whereby we are so
farre from profitung, that
of our selues without the
grace of thy holy Spirit in
our hearts, we should wax
worse and worse: where-
fore we beseech thee O
Lord, as our sinnes haue
magnified themselves in
an infinite length, bredth,
depth,

depth, and height : so let
thy mercies which passe all
vnderstanding outstrippe
them, and howsoever by
reason of our sinnes, we
haue iustly deserved to be
deprived, of all thy bles-
sings in this life, and here-
after to haue our portion
with the diuell and his An-
gels : yet O Lord God,
wee pray thee remember
that we are thy people, and
sheep of thy pasture, whom
thou hast redeemed with thy
most precious blood, des-
pise not therefore O Lord
the worke of thy hands:
but for thy glories sake,
and for thy blessed names
sake spare vs, spare vs good
Lord, according to thy vs-
uall dealing with those
which

which in prayer haue had
recourse vnto thee, and ac-
cording to the old and vn-
changeable Nature of a
kinde, long suffering, and
mercifull God. Thy mer-
cie O Lord hath manifest-
ly appeared vnto vs this
night past, in that thou hast
giuen vs quiet rest & sleep,
for the refreshment of our
weake bodie, whereas for
our sinnes past committed
the day befoze thou mightst
iustly euen in our dead
sleep haue taken our soules
from vs, and so suddenly
haue brought vs to our ac-
count, but it hath pleased
thee to spare vs, and to
giue vs a larger time of re-
pentance: O Lord, as
thou giuest vs space, so wee
be

beseech thee giue vs also
grace, to repent vs of our
former euill wayes, and
to turne vnto thee, and so,
as much as thou hast com-
manded in thy holy word,
that no man should be idle,
but euery one occupied in
godly and vertuous exer-
cises, according to their
Callings: wee most hum-
bly beseech thee, that thine
eyes may attend vpon vs,
dayly defend vs, cherish,
comfort, gouerne, & coun-
sell vs, in all our studies
and labours, in such wise,
that we may spend and be-
stow this day, and all the
dayes of our liues, accord-
ing to thy blessed will, set-
ting thee alwaies before
our eyes, and liuing in thy
feare,

feare, euer working that
which may be found accep-
table in thy sight, through
Jesus Christ our Lord, in
whose name we end as hee
hath taught vs saying. Our
Father which art in heauen,
&c.

Euening Prayer for private
Families.

O Almighty Lord God
and in Jesus Christ
our most mercifull and lo-
ving Father, we thy poore
and unworthy seruants, do
here from the ground of
our hearts, render vnto
thy diuine Maiestie, in
that poore measure wee are
able all praise and thanks
for all thy blessings & mer-
cies

cies, bestowed vpon vs
from time to time, ever
since we were bozn, vntill
this present houre, especi-
ally O Lord we thank the,
for those inestimable bles-
sings which concerne a bet-
ter life, and our eternall
happinesse, as our Electi-
on befoze the foundations
of the world, our Creati-
on into the world, our Re-
demption by the blood of
thy deare Sonne Christ
Jesus, when wee were
wozse then nothing, our
Sanctification by the ho-
ly Spirit, our Location
from the world, our blessed
hope of Glorification in the
world to come. O Lord we
confesse we haue not deser-
ued the least of all these
thy

thy blessings either tempo-
rall or spirituall, but haue
rather giuen thee iust cause
to deprive vs of euery one
of them, by reason of our
manifold sinnes, both Ori-
ginall and Actuell, which
we haue multiplied against
thee from time to time, O
Lord we confesse that our
Conception, our birth, yea
and our whole liues haue
bene in sinne, living in
the breach of all thy Com-
mandements: our fathers
and mothers were sinfull,
deriuing it euen from our
first parents, Adam and
Eue, and so to vs, that as
Adam purchased for vs his
Children, none other inhe-
ritance, but the vnhappy
entrance into sinne, and

cies, bestowed vpon vs
from time to time, ever
since we were boꝝn, vntill
this present houre, especi-
ally O Lord we thank the,
foꝛ those inestimable bles-
sings which concerne a bet-
ter life, and our eternall
happinesse, as our Electi-
on befoꝛe the foundations
of the woꝛld, our Creati-
on into the woꝛld, our Re-
demption by the blood of
thy deare Sonne Christ
Jesus, when wee were
woꝛse then nothing, our
Sanctification by the ho-
ly Spirit, our Translation
from the woꝛld, our blessed
hope of Glorification in the
woꝛld to come. O Lord we
confesse we haue not deser-
ued the least of all these
thy

thy blessings either temporall or spirituall, but haue rather giuen thee iust cause to deprive vs of euery one of them, by reason of our manifold sinnes, both Originall and Actuall, which we haue multiplied against thee from time to time, O Lord we confesse that our Conception, our birth, yea and our whole liues haue bene in sinne, living in the breach of all thy Commandements: our fathers and mothers were sinfull, deriuing it euen from our first parents, Adam and Eve, and so to vs, that as Adam purchased for vs his Children, none other inheritance, but the vnhappy entrance into sinne, and

corruption, and we beeing
in his loynes, and engrafted
into this detestable
stocke of sinne: we are so-
rie O Lord, that wee haue
offended thee so willingly,
and disobediently strayed
from thy holy Lawes: yea,
we do vnfaignedly condemn
our selues in thy presence,
for euery one of our sins,
purposing in our hearts
by the grace of thy Holy
Spirit, to forsake our for-
mer euill wayes, and to
make more conscience of
sinne, then ever we haue
done heretofore. Now for
as much as it hath pleased
thee, to make the night for
man to rest in, as thou hast
ordained him the day to
trauell in: grant deare fa-
ther

her that wee may so take
our bodily rest, that our
soules may continually
watch for the time that our
Lord Jesus Christ shal ap-
peare for our deliuerance
out of this mortall life, in
the meane season wee be-
sech thee grant that in our
 sleepe we be not ouercome
by any fantasies, dreames,
or other tentations, but
that we may fully set our
minds vpon thee, loue thee,
feare thee, and rest in thee:
and that our sleepe be not
excessive or ouermuch, af-
ter the vn-satiabie desire of
the flesh, but onely suffi-
cient to content our weake
natures, that wee may be
the better enabled the day
following, to liue in all
godly

godly conuersation, in the discharge of our callings, to the glorie of thy holie name, and profit of our brethren, through Iesus Christ our Lord. Blesse with vs wee beseech thee, thy Childzen and Church in all places, poure downe thy blessings in especiall manner vpon the Kings most excellent Maiesty, the Quene and her Royall Progeny, blesse all the Nobilitie, and Magistrates of the land. Blesse the Ministers and teachers of thy holy Word, Lord giue a blessing to their labours, that by their ministerie such may daily be won vnto thee, as belong vnto thine Election of grace. Blesse

Blesse and succour all the afflicted members of thy Church, wheresoeuer or howsoeuer distressed; bee with them in all their sicknesses, lay no more vpon them then thou shalt make them able to beare, giue them the true sight and feeling of their sinnes, so far as may leade them to true repentance, a hartie sorrow for the same, howsoeuer it shall please thee to deale with them, let it bee in mercy, and not in iustice, knowing they are but flesh, and in thy good time send them a happy deliuerance out of their miserie, either by life or by death, as it shall seeme best to thy maiestie. Lastly, as
dutie

duty bindes vs, we com-
mend vnto thy fatherly
protection all our friends
and kindred according to
the flesh, whether they bee
neere or deare vnto vs in
affinitie, or consanguinity,
and all whomsoever thou
wouldest we should com-
mend vnto thy maiesty, for
them as for our selues we
beseech thee, continue thy
mercies and goodnesse to-
wards vs, euen for thy
deare Sonnes sake Iesus
Christ our Lord and onely
Saviour, to whom with
thee and the blessed Spirit
our Comforter, be ascribed
as is most due, all honour,
and glorie, now and for
euer. Amen.

Another prayer for
Morning.

O Most mercifull God
and heauenly father,
we thy seruants doe here
humbly prostrat our selues
before thy diuine maiesty
acknowledging here in thy
sight, our heinous offences
committed against thee
both in thought, word and
wozke, so that our finnes
are growne more in num-
ber then the haire of our
heades, and if thou should-
est enter into Iudgement
with vs, we could not be
able to answer thee one of
a thousand, they are so hei-
nous, that the very least of
them, being but conceiued

in thought, is sufficient in iudgement to throw vs down to the lake that burneth with fire & brimstone, besides O Lord, wee are guilty befoze thy Maiestie of a huge masse of corruption, which we haue drawn from the loines of our first parents, which of it some nature is inough to condemne vs, if thou shouldest deale with vs according to Justice, though we had neuer committed actuall sin all the daies of our liues: Further O Lord wee are full of blindness, and senselesse securitie, running on headlong to destruction, and committing sinne after sinne, although not notorious to the world, yet
hor

horrible before thy pure
eyes which seest all things:
but O Lord wee dayly
grone vnder the burden of
our sinnes, inwardly la-
menting our own folie. In
Heauen, Earth, or Hell,
we see none able to sustain
thy wrath for them, but
euen thy deare Son Christ
Jesus the Son of thy loue,
who in mercy infinite, and
in compassion endles, hath
suffered and ouercome that
endlesse punishment, which
was due vnto vs for them.
In him therfore most mer-
cifull Father, and through
him do we come vnto thee,
being full assured according
to thy promise, that thou
wilt accept and take that
full recompence, which he

our Sauour hath made
foz vs, on his Crosse. In
him therefore we see thine
anger towards vs appea-
sed, and thy wrath satisfi-
ed, and our debt payed. O
LORD enlarge our hearts
with thankfulness to thy
Maestie foz the same, and
make sinne to dye in vs
more and more, that wee
may hate, detest, and vt-
terly abhoze all sinne, in
all men, but especially in
our selues, and strongly
(thzough thy spirit) set our
selues in open war against
all sinne and wickednesse,
that we may not please our
selues in the least sinne, but
streightly examine sinne,
by the strict Rules of thy
holp woꝝd, we may alwaies
walke

walke not onely befoze the eyes of man, but circumspectly in this respect that we haue the eyes of thy maiestie to take a view of our doings: we humbly thank thy maiesty for all thy mercies, bestowed vpon vs either for soule or bodie, amongst the rest, wee acknowledge this not to bee the least, that we haue quietly passed this night, and that thou hast giuen vs quiet rest and sleepe for the refreshment of our weak bodies, which without the same could not endure: grant we beseech thee, that we may bestowe this day and the residue of our life, wholly in thy seruice, walking faithfully and conscio-

nably in our callings wher-
in thou hast placed vs, O
Lord blesse all our gouer-
nours, whom thou hast set
ouer vs in thy roome, in e-
speciall manner shewe
downe thy blessings vpon
the Kings Maiestie, blesse
him both in body and soule
with all graces necessarie
for so high a calling, and
make him long a flourishing
Father in this Israell.
Blesse our gracious quē,
make her a help vnto him
in all good things: Blesse
their Royall issue, graunt
that they may dayly growe
in fauour both with God
and man, and make them
loyall to his maiesty all the
dayes of his life: blesse all
the Nobilitie, the Magi-
strates,

strates, and Ministers of
thy holy word, and graunt
that euery one of vs from
the highest to the lowest
may walk faithfully in our
places befoze thee all the
daies of our liues, through
Jesus Christ our Lord, to
whom with thee and the
Holy Ghost, bee all praise
and glorie both now and
euer. Amen.

Another Evening Praier
for private Fa-
milies.

O Eternall and everli-
uing Lord God, and
in Jesus Christ our louing
Father, thou which hast
given vs our bodies and
soules, our health, our
C 4 strength,

Strength, our maintenance,
whence haue wee all these
things but from thee, thy
fatherly protection ouer
vs this day in our cal-
ling, to whom can we a-
scribe it but vnto thee, that
wee haue liued hitherto,
that wee haue not bene
swallowed vp with some
suddaine Iudgement, that
Sathan had not his will
vpon vs, that we know the
way and the meanes to a
better life, that we are de-
liuered from the power of
darkenesse, and translated
into the kingdome of thy
deare Sonne, that we haue
dayly accesse into thy glo-
rious presence to offer vp
our petitions vnto thee,
and to make knowne our
wants,

wants, whence are all these blessings O Lord, but from the freedome of thy grace, we confesse O Lord, if thou hadst giuen vs our deserts, we should haue perished long agoe: therefore it is from thy mercy alone that we are not consumed.

Now, if receiuing so many blessings from thee, wee should not stirre vp our selues to returne some thankfulness to thy Maie-
stie for them, how wretched and miserable creatures should we be. O Lord wee pray thee make vs ashamed of our vnthankfulness, wound our hearts with the consideration of our owne dulnesse, whom so many fauours haue not wrought

unto moze obedience, and
bouchsafe wee humbly be-
seech thee notwithstanding
our small deservings, to
looke graciously vpon vs,
and accept this our Euen-
ing sacrifice of praise, which
wee doe here render vnto
thy Maiestie, O Lord let
not the skantnesse of our
seruice, make thee turne
away thine eyes from vs,
but euen as thou art wont
to spare thy seruants, as a
man spareth his owne sonne
that serueth him, and in
them to accept the will for
the full performance; so be
pleased to looke vpon vs,
in Iesus Christ, grant that
we may sensibly feeble the
power of his death, killing
sin & corruption in vs, and
the

the power of his resurrection raising vs vp to newnes of life. Make vs resolute to renounce, euen our sweetest & best beloued sins, and not to take libertie to our selues, to continue in any knowne vngodlines, that we may think it more then sufficient that we haue hitherto giuen the raines to our owne lusts, therfore now to labour to stop & kill all sin in the beginning, before it come to the act, & resolute to bestow the rest of our liues according to thy blessed word. And because the night is at hand, which thou hast appointed for vs to rest in, we beseech thee to take vs into thy fatherly protection this night and euer:

com.

command the guard of thy
holy Angels to pitch their
tents about vs, & preserve
vs both sleeping & waking,
that we may be the better
fitted and prepared the day
following to goe on in our
vocations & callings to thy
glozy, our owne comforts, &
the benefit of our brethren
through Iesus Christ our
Lord & Saviour. In whose
name we beg these mercies
at thy hands & whatsoever
else thou knowest to be
needfull either for soule or
body, better then we our
selues can aske in that
forme of prayer, which he
himselfe in his holy word
hath taught vs saying, Our
father which art in heauen,
&c.

An-

Another Morning
praier.

Most mercifull God
and louing Father,
we thy poore and vnprouisa-
ble seruants doe here hum-
bly cast downe our selues
and our sinfull soules, be-
fore the foot-stoole of thy
majestie, acknowledging
and confessing that we are
not worthy to approach
into thy presence, much
lesse to haue any thing to
do with thee in any part of
thy most pure worship, and
seruice, seeing wee have li-
ued and continued in the
breach of thy holy comman-
dements not only through
negligence and infirmitie,
but

but many times wittingly
 and willingly, contrarie to
 our owne knowledge, and
 the holy motions of thy
 good spirit, to the wound-
 ding of our own soules and
 consciences & to the great
 dishonour of thy maiestie.
 O Lord we beseech thee re-
 gard vs not as wee are in
 our selues, but looke vpon
 vs in the countenance of
 thy sonne our All-sufficient
 sauiour Christ Iesus, for
 his sake wee pray thee be
 gracious and good to al our
 finnes both in generall and
 particular, original & actu-
 all, of ignorance, & of
 knowledge, of omission &
 commission, whereby we
 haue offended thee, from
 the first houre of our con-
 cep-

ception, till this present
time. Lord accept the death
and passion of thy sonne, as
a sufficient ranfome for all
our sins, burie them deeply
in his graue, and cancell
the booke of thy wrath wher
in they are written with
his blood, that they may
never be laid to our charge
either in this life present
or in the next. Let thy ble-
sed spirit seale the pardon
of them all to the comfort
of our consciences. Furnish
vs we beseech thee with all
needefull graces, especially
as Christians to walke
worthy of Christ Iesus in
holy conuersation: & vouch-
safe to blesse al good means
vnto vs which thou hast
sanctified for our continu-
all

all growth in grace, and thy
feare, especially thy holy
word & the ministry thereof,
print deeply in our heartes
all wholesome instructions,
which are deliuered and
taught vs out of the same
by thy ministers, good lord
make vs thankfull ever
more for al thy benefits be-
stowed vpon vs, chiefly
for thy sonne Christ Iesus
the fountaine of all good to
vs and ours, as also for all
those blessings that con-
cerne this life present, as
health, libertie, apparell &
such like, for thy fatherly
protection ouer vs, & bring-
ing vs to the light of this
present day: keepe & defend
vs we pray thee from all e-
uill that may hurt vs, and
from

from falling into any grosse
sin, that may displease thee,
let thy feare alwaies befoze
our eies, that we may spend
this day, and all the daies
of our lines, to thy glozy &
the peace of our owne con-
sciences: for this day wee
beseech thee giue a blessing
to our endeouours in our
calling, that wee may bee
therein conscionably occu-
pied, knowing that thou
seest euen the very secrets
of our hearts, and that no-
thing can be done, be it ne-
uer so secret without thy
knowledge, these mercies
and blessings we pray thee
to grant vnto vs for Iesus
Christis sake our Lord, A-
men.

An-

Another Euening
Prayer,

ETernall God and in Je-
sus Christ our most
merciful father, thou which
art the father of mercies, &
the God of al consolations,
we thy vnwoꝛthy seruants
doe heere according to our
bounden duties humble
our selues befoze thy maie-
stie, and rendring in that
poore measure we are able
all praise and thanks for
all thy mercies & blessings
bestowed vpon vs from
time to time, euor since we
were borne vntill this pre-
sent, for our election, crea-
tion, redemption, vocati-
on, iustification, sanctifica-
tion,

tion, preservation, and the hope of our glorification hereafter: as also for all those blessings that concern this life present, furnishing vs continually with all good things necessarie that wee stand in neede of. More especially, O Lord we thank thee, & thou hast preserved & defended vs this day, from all perils and dangers both of body and soule, wherinto many haue fallen, and wee might also, had we not been guided by thy merciful providence. O Lord we confesse to the shame of our owne selues, that wee are not worthy of the least of all these thy mercies, but as we were conceived and borne in sinne, so haue wee
lived

liued in iniquity and in the transgression of thy lawes, not regarding to be gouerned by the holy word, and therefore haue iustly deserued, that thou shouldest poure vpon vs all shame & misery in this life and eternall condemnation in the world to come: but O Lord we know that thou art a God full of mercy, slow to anger great compassion, and wilt not the death of a sinner, but rather that we should liue. In confidence of this thy mercie, we confesse befoze thy maiestie our manifold sinnes, intreating thee to pardon them all for the merits of Christ Iesus; & seeing thou hast giuen vs so large a
time

time of repentance, grant
that we may now at length
returne vnto thee in since-
ritie of heart & contrition
of spirit. And for this night
present we beseech thee san-
ctific our rest vnto vs this
night, that we may enioy
the same as thy blessing,
that thereby our wearied
bodies being refreshed
with moderate and quiet
sleepe, we may be the bet-
ter enabled to walke before
thee in our callings the day
following, to thy glorie and
our owne comforts, though
Jesus Christ. Remember
with vs, thy Church and
chilozen in all places, ga-
ther together thine elect,
forgiue the crying sinnes of
this land, make an end of
these

these daies of sinne, and ha-
sten the comming of our
Lord Jesus Christ. Pre-
serue thine annointed and
our dread soueraign King,
the Queen and their roiall
Progenie, defend and keep
them from plots and tre-
cheries both abroad and at
home. Let thy spirit of wis-
dome, of Councell, and of
vpight iudgement rest
vpon all the Lords of his
maiesties honourable Pri-
uie Councell, the Nobilitie
and magistracie for the best
good of this whole Land,
Blesse y^e painfull preachers
of thy holy word, giue god
successe we pray thee to their
studies and labours, for
the winning of so many
soules as thou hast ordai-
ned

ned to eternal life; comfort
all thy afflicted that suffer
vnder thy hand, and how-
soever it shall please thee to
deale with them, yet sup-
port them with patience &
thankfullnesse to vndergoe
whatsoever it shall please
thee to lay vpon them, and
when thou shalt see it fit,
send them deliuerance that
either by life or by death
Christ may be to them ad-
uantage. Lastly we beseech
thee good Lord to blesse all
our kinsfolkes in the flesh
and all others whom thou
wouldest we should pray
for, heare vs for them and
them for vs, & Christ Jesus
for vs all. In whose name
we shut vp these our imper-
fect prayers in that perfect
forme

forme which he himselfe
hath left vs, saying Our fa-
ther &c.

Morning Praier for a pri-
uate person.

Most Glorious God
and mercifull father,
I thy most vnworthy crea-
ture, doe here confesse be-
fore thy Diuine Maiestie,
to thy glory, though it be to
the shame and confusion of
mine owne face, that I am
not worthy to appeare be-
fore thee, much more vn-
worthy to offer vp my prai-
ers vnto thee, with confi-
dence that thou shouldest
heare them and grant my
requests by reason of my
manifold finnes and trans-
gressi-

gressions that I haue heaped
vp against thy maiesty,
ere since I was bozne vntill
this present day. And now
O Lord being come before
thee, I must needes confesse
the vilenesse of my estate. I
was conceived, bred & bozn
in sinne, and in sinne haue
I continued all my daies,
I haue drunke Iniquitie
like water, yea, I haue
drakne it after me, and ti-
ed it vnto me as with great
ropes, yea, I haue euē made
a mock of sinne, and it hath
bēene a pastime vnto me to
doe wickedly: Notwith-
standing O Lord thou hast
called vpon me, but still I
haue refused, thou hast a-
gaine and againe stretched
out thy hand, but I haue

F not

not regarded, thou hast sought to reclaime me, but I haue hated to be reformed; thou hast often called vpon mee by thy blessed word, yet notwithstanding I haue despised thy patience and abused thy goodnesse; so that I haue giuen thee iust cause to heap vpon me all thy seareful plagues and punishments which in the extremity of thy law do belong vnto the wicked. It is thy vnspeakeable mercy that thou didst not make my bed my graue, neuer to haue risen againe. but O Lord I know there is abundance of mercies with thee, that thou mayest be feared: and concerning experience haue I had

had of thy goodnesse, long
suffering, and patience to-
wards me, therefore I grow
in hope still, that thou pur-
posest me good & not euill,
to saue me & not to destroy
me: beseeching thee to ac-
cept the death of Christ as
a full satisfaction for all my
sinnes, to wash them away
in his blood, and to binde
them in one bundle, & cast
them behinde thy backe ne-
uer to be remembered, I
humbly thank thy maiesty
for thy manifold mercies
extended towards me, this
night past & al y daies of my
life for my quiet rest & sleep,
my swete and raiment, my
health, peace, and libertie,
and the hope of a better life
in the merits of thy deare

sonne Christ Iesus, for all these thy mercies, O Lord I haue nothing to render vnto thee, but thine owne. If I could giue thee my bodie and soule, they might be saued by it, but thou wert neuer the richer for it, yea, euen since I rose I haue tasted many of thy blessings, and thou hast begun to serue me, before I haue begun to serue thee, I can shew no reason why thou shouldest bestow all these blessings vpon me more than others, but that thou art mercifull, and if thou shouldest draw all back againe from me, as iustly thou maiest, I haue nothing to say, but that thou art iust, and seeing O
Lord

Lord I am now to enter
into the affaires of this
day, I beseech thee blesse me
in the duties of my calling
this day and euer for idle-
nesse and godlynesse, can
not stand together, and it
is thy pleasure that in the
sweat of my face I should
eat my bread, O Lord pre-
serue me from all fraudu-
lent and deceitfull courses,
draw my affections more
and more from the loue of
the World, & fix my heart
vpon those things which
are aboue, & if things suc-
ceed according to my mind
by thy blessing vpon my la-
bours, make me thankfull
vnto thee, if any crosse
come, make me patient and
carefull to profit by euery

chastisement that it shall please thee to lay vpon me, knowing that howsoever they are greiuous for the present, yet in the end they will bring the quiet fruit of righteousness to al them that are thereby exercised; which God grant for his Christs sake, to whom with the holy spirit bee all praise now and euer Amen.

Euening Praier for a private Person.

O Eternall God Father of our Lord Iesus Christ and in him my most mercifull father I humbly confesse before thy glorious presence, that I
am

am altogether a lump of
sinne, & a masse of corrup-
tion, and therfore haue for-
scited thy fauour and in-
curred thy high displea-
sure, both in thought, word
and deede. My sins O Lord
are more in number than
the haire of my head: yea,
farre more than I can pos-
sibly feele or know, and if I
should goe about to reckon
by my particular offences,
I know not where to begin
or where to make an end.
It is thou O Lord who
knowest my sins, to whom
the secrets of my heart are
manifest, and nothing can
be hid from thy sight: be-
sides my conscience doth ac-
cuse me of many greiuous
evils, and I daily feele by

ful experience how fraille I
am, how prone to euell and
backward to all goodnesse,
my minde, my heart and af-
fections, and all the facul-
ties both of soule and body,
are ful of vanitie, pꝛofane-
nesse, dulnesse, deadnesse, &
drowꝑnesse in matters of
thy worship and seruice.
But O deere father I haue
learned from thy mouth,
that thou art a God full of
mercie, slow to wrath, and
of great compassion and
kindnesse towards all such
as are heauy laden & groan
vnder the burthen of their
sinnes. O Lord extend thy
great mercy towards mee
poore sinner, and giue me a
general pardon for al mine
offences whatsoeuer, seale
it

it to my conscience in the
blood of thy dære son Christ
Jesus, assuring me moze
and moze of thy loue an fa-
uour towards me, and that
thou art a reconciled father
vnto me in the same christ.
O Lord I beseech thee prin-
cipally giue me victorie o-
uer those sins, thou know-
est my nature most prone
to commit. Mortifie in me
whatsocuer is carnall, and
sanctifie me by thy good spi-
rit, and knit my heart vn-
to thee for euer. Lord grant
that I may take delight in
the reading and hearing of
thy holy word: that I may
loue and reuerence all the
faithfull Ministers of the
gospell, giue O Lord a mel-
ting heart, that I may
F 5 trem

tremble at thy worde, let not my sinnes holde backe thy mercies from me, nor mine vnworthines stop the passage of thy grace. I most humbly thank thee for all thy blessings bestowed vpon me necessarie for this life, as food, raiment, health, peace, liberty, &c. which many of thy deere children doe want being notwithstanding bought with the pretious blood of Christ Iesus as well as I. But aboue all, deere Father, I praise thy name for the blessings of a better life, especially for thy holy worde and sacraments and all the good I enioy therby, for the continuance of thy gospell, the worde of truth, the
meanes.

means of our saluation, for
the death of thy son and all
that happinesse I receiue
thereby: O Lord open my
blinde eyes euery day more
and more, to see and consi-
der of thy great and mer-
uelous loue towards me
in all these things, that by
the due consideration ther-
of my heart may be drawne
nearer vnto thee to loue thee
much because thou hast gi-
uen much: and as thou dost
abound towards me in
godnesse, so grant that I
may abound towards thee
in obedience and thankful-
nesse, and in these my weak
and imperfect prayers O
Lord I am not mindeful of
my selfe alone, but of the
whole estate of thy Church
where

The practise of

wherefoeuer, blesse all christian Kings and Princes, calling vpon thy name, especially our dread Soueraigne the Kings Maiestie, the Quene, and their roial Progenie, Blesse all the nobilitie, the magistrates and ministers of the Land, that all their Counceils and labours may begin at thy feare, and may be referred thy glory. Succour and comfort all those that are comfortlesse, sanctifie all their afflictions and troubles vnto them, that they may tend to thy glory, and their owne good. Finally, O Lord according to my bounden dutie I commend vnto thy Maiestie all my friends and acquaintance, besee,

beseeching thee for them, as
for my selfe to blesse vs all,
in our particular places,
and grant that we may do
those things which may bee
to thy glorie and our com-
forts, through Iesus Christ
our Lord. In whose name
I end as he hath taught me
saying, Our father which
art in heauen, hallowed bee
thy name. Thy kingdome
come. Thy will be done in
earth as it is in heauen, &c.

A Prayer for a private
person necessarie at
all times.

A Almighty God and in
Jesus Christ my most
mercifull and louing Fa-
ther, I doe here in thy pre-
sence acknowledge that I
am of my selfe a most wret-
ched and miserable sinner,
both in respect of the cor-
ruptions of my heart, as
also the transgression of
my life: more particularly
I doe acknowledge the in-
fidelitie of my heart, wher-
by I haue not yet learned
to depend vpon thy promi-
dence for the things of this
life, nor vpon thy mercie
for the saluation of my
soule:

soule: I confesse O Lord,
the Atheisme and profane-
nesse both of my mind and
heart, whereby all my
thoughts and affections
are estranged from thee,
and so glewed to the things
of this life, that I can
take more ioy and delight
in doing mine owne will,
and in seruing mine owne
lusts, then euer I would
doe in seruing and obeying
thee. I acknowledge like-
wise the pride of mine own
heart, whereby I doe exalt
my selfe in the vanity of
my own conceit aboue thy
maiestie, and aboue my
Brethren, whom thou hast
made farre more excellent
then my selfe, as also the se-
curity of the flesh, whereby

I

The practife of

I put away the day of
wrath farre from mee, pro-
mising to me selfe freedom
from all thy curses and
plagues, notwithstanding
I walke in sinne and in the
stubbornnes of mine owne
heart, my hypocrisie wher-
by I am content my selfe
onely with an outward
name and profession of re-
ligion and holinesse before
men, not regarding the
truth and power of godli-
nesse: besides O Lord my
life abounds in all Actuell
transgressions against eue-
ry one of thy commande-
ments, I haue liued in the
abuse of thy mercies, and
haue not bene drawne nee-
rer vnto thee. In neglect of
thy Iudgements and sa-
therly

therly chastisements both
vpon others and vpon my
selfe, and haue not profited
therby to true repentance,
and reformation of life: yea
O Lord I haue liued in the
profanation of thy holy or-
dinances, thy Word, Sa-
craments, and this exer-
cise of Prayer, neither pre-
paring my selfe hereunto
aright, nor being conuer-
sant therein, with that care.
diligence and conscience as
I ought, and therfore thou
maist iustly depriue me of
that fruit of edification I
might haue reaped by the
reuerent and religious vs-
ing of these diuine Ordi-
nances. Many other sins
O Lord I haue commit-
ted, the least whereof is
thou

thou shouldest lay vnto my charge, I were neuer able to appeare in thy sight, or to answere thee one of a thousand. I beseech thee deale fauourably with me, as thou art wont to doe with thy children, that call vpon thy name, and seke thee in the truth of their hearts. In the midst of Iudgement, I pray thee remember mercie; open my blinde eyes that I may come to a particular knowledge of my sinnes: touch my hard and stony heart, that I may sigh and grone vnder the burthen of them, beeing heartily displeased with my selfe, because I haue dishonored thy name, stirre vp my heart also that

I may hunger and thirst
after Christ and his righ-
teousnes, and after euery
drop of his most precious
bloud, in him alone to bee
well pleased with me, and
for his sake to pardon and
forgiue me all my sinnes,
wash them all away in his
bloud, and my heart from
the filthinesse and impuri-
tie of them all, say vnto my
soule, I am thy saluation,
and let me feele thy good
spirit perswading my con-
science, by the inward te-
stimonie of the same, that
my sinnes are pardoned,
that I stand discharged of
them all before thy Judge-
ment seate, and seeing it is
the lot of thy children to be
tryed sundry waies, ¶

Lord

Lord prepare mee to the
dayes of tryall: Arme mee
with spirituall patience
to endure thy hand, that I
may meekely, and conten-
tedly submit my will, to
thy good will and pleasure,
howsoever it shall please
thee to deale with me, onely
teach mee to profit vnder
thy rod of correction, and
grant that I may learne
thereby to deny my selfe, to
forsake this world, the plea-
sures, profits, and prefer-
ments of the same: to make
vile and base account of
them, in respect of the hea-
uenly things, desiring to
be dissolved and to be with
Christ, that sinne and the
corruption thereof, might
bee abolished, and I may
haue

ane neere coniunction
with thy Maiestie in thine
eternall Kingdome : nat-
withstanding, so long as
thou pleasest to hold mee
in this earthly Taberna-
cle, increase dayly more
and more the graces of thy
Holy Spirit in mee, as
namely Faith, Repen-
tance, Feare, Loue, Humi-
litie and a good Consci-
ence, and all other gra-
ces wherby thine Image
may be renewed in me, that
the longer I live in this
world, the nearer I may
drawe to thy Kingdome,
indeavouring to serue and
please thee, in righteousness
and new obedience, all the
dayes of my life. Be mer-
cifull I beseech thee to all
thine

thing afflicted, whether
with sicknesse vpon their
beds, or distressed in con-
science for sinnes, relieve
them I beseech thee accord-
ing to their seuerall ne-
cessities: strengthen them
in their weakenes, sancti-
fie all thy corrections vnto
them, and grant them a
speedie issue in thine owne
good time, as shall seeme
best to thy godly wise-
dome. Be mercifull to all
my friends in the flesh, and
acquaintance in the Spi-
rit: and all other for whom
I am bound by any duty to
pray for: granting vnto vs
all a supply of all graces
needefull for our present
state and callings, and e-
ternall saluation of our
soules:

oules: these mercies I beg
at thy hands for Iesus
Christs sake, in that pray-
er which he hath taught vs
saying, Our Father, which
art in heauen, &c.

Morning Prayer for the
Sabbath day, before
hearing of the
Word.

O Most gracious God,
and mercifull Fa-
ther: wee thy vnworthy
seruants, do here prostrate
our selues, our bodie and
soules, to offer vp to thy
maiestie this morning sa-
crifice of praise and thank-
sgiving, for all thy mercies
and blessings bestowed vpon
vs: we blesse thy name
for

for the quiet rest, and comfortable sleepe this night passed, from all perils and dangers of the same: wee confesse O Lord, if thou shouldest deale with vs according to our deserts, thou mightest haue made our beds, our graues, and our sleepe our death: euen for the sins of this night past: O Lord we haue done more against thee this weeke past then wee haue done for thee all the dayes of our life: yet notwithstanding O Lord, manifold are thy mercies towards vs still, and thy goodnes is infinite, in every particular which befallerh vs we haue exceeding experience of thy loue. It is thy great mercy that
we

wee which haue so many
wayes prouoked thee,
should be suffered to liue to
behold the light & comfort
of the day: but herein thy
mercie is much more ma-
nifest that hauing bene
heretofore profaners of thy
Sabbaths, barren and hy-
pocriticall professors of thy
holy word: yea, fruitlesse
and vnprofitable hearers
of the same, that we should
yet enioy the blessed oppor-
tunitie of another Sab-
bath. O Lord wee confesse
thou mightst iustly haue
sattled vp our hearts, and
giuen vs ouer to a Repro-
bate sence, and comman-
ded the doores of thy San-
ctuarie to be shutte vp a-
gainst vs, and not to suffer

vs to tread within thy Courts. Lord, grant that we may rate & esteeme thy mercy towards vs in this kinde, according to the true valew thereof, and that wee may not carelessely forget this or any other of thy fauours, and as thou hast of thy mercie brought vs to the beginning of this holy Sabbath: so we humbly pray thee enable vs to sanctifie the same, as thou requirest, and our dutie binde vs: Lord make vs to remember, that this is not any Commandement, or Ordinance of man, but that it is thine owne ordinance, and one of those lawes which thou wrotest with thine owne hand, namely,

namely, that this day should after a more speciall manner, be consecrated to thy seruice: Lord giue vs grace, that in this thy Sabbath wee may beware of doing our owne works; or of seeking our own wills, or of speaking vaine and idle words, that wee may seriously binde our selues to the performing of such duties, as doe belong to this day. O Lord we know that herein wee shall meete with many corruptions, in this holy seruice, our own corrupt nature and affections will thinke it a taske that can not bee endured: besides in the world wee shall haue many examples of the wicked to draw and

entise vs frō our diligence
and constancie in our god-
ly course : but we beseech
thee from the bottome of
our hearts , to strengthen
vs, that these things pre-
uaile not against vs , and
grant that wee may more
esteeme the performance of
our duties to thy maiesty ,
then either the contenting
of our owne corrupt na-
tures, or wicked persons ;
and seeing O Lord, we are
now to heare thy holy
word: we beseech thee poure
downe thy blessings vpon
our endeauours this day ,
in time of prayer, grant vs
reuerence to thy Maiestie,
faith in the promises of thy
Sonne Christ Iesus, a
liuely feeling of our owne
wants,

wants, and a continuall remembrance of all thy former fauours, and mercies towards vs: and when we heare thē speaking vnto vs by the mouth of thy Ministers, bee pleased to giue vnto vs vnlocked and vnderstanding hearts, rectifie our Iudgements, sanctifie our affections, and strengthen our memoeries, that those holy instructions, which wee shall heare reuerently, and attentively, may of vs be practised faithfully and effectually in the whole course of our liues, through Iesus Christ our Lord: giue vnto the preacher O Lord a dooze of vtterance, touch his tongue with a Cole from
G 3 thine

thine Altar, that he may deliuer the word of life boldly, that whatsoeuer corruption lies hid in our hearts, the power of thy holy word may search and discouer it to the very bottome: and grant that wee may not heare it as the word of a miserable mortal man, like vnto our selues, but as it is indeed the word of thee, the euerliuing God, who art able to saue and to destroy. And because Satan a deadly enemy to mans saluation, readie to picke the seede of thy word which is sowne in our hearts: therefore wee pray thee O Lord, confound Satan and all his workes, and be thou more mercifull
in

in blessing thine owne ordinance vnto vs, then Satan either is or can be possibly malicious to hinder the same: for this end and purpose wee beseech thee O Lord, to take out of our mindes all vaine and wandering thoughts, all covetous desires of the world, and whatsoever else thou knowest to be an enemy to the saving hearing of thy holy word, that thy word may be vnto vs, not as our sinnes deserue it should, but as it is in it selfe thy power to our saluation, that it may bee as seede sowne in good ground, which bring forth in vs plentiful fruit, to thy glorie and our owne comforts,

through Iesus Christ our
 Lord and onely Saviour,
 to whom with thee and the
 Holy Spirit, be all praise
 and power, maiestie, and
 dominion: now and for
 ever. Amen.

Evening Prayer on the
 Sabbath day.

Euerlasting God, and in
 Iesus Christ our most
 mercifull and gracious Fa-
 ther: we thy poore seruants
 are here met together in
 the feare of thy maiestie,
 and in the confidence of thy
 mercy to offer vp our euen-
 ing sacrifice of praise and
 thanksgiving, for all thy
 mercies and blessings be-
 stowed vpon vs, in most
 abundantly

abundant manner : especially O Lord, for that thou hast not suffered vs to walke in darknesse, ignorance and blindnesse, but hast giuen vs thy most holy and blessed word, to be a lanthorne to our feete, and alight vnto our pathes, to eternall life. Wee render to thy maiestie from the ground of our harts, humble thanks for that portion of thy blessed word, which this day through thy mercy we haue bene made partakers off : wee confesse O Lord, that wee haue heard the same with manifold infirmities, and much weakness : neuerthelcse wee pray thee let thy power appeare in our weakenes, and

boughsafe to water with
the dewe of grace, euer y of
these particular instructi-
ons, which this day or at a
ny other time, we haue been
taught out of thy holy
word, that they may beas
seede sowne in good ground
and may bring forth much
fruit to thy glorie, and our
owne comforts in this
world, and the eternall sal-
uation of our soules in the
world to come. O Lord we
confesse thou mightest iust-
ly haue giuen vs ouer to a
reprobate sence, for our
negligence and carelesenes
in matters of thy worship
and seruice: yea, euen O
Lord, our last behauiour in
hearing of thy holy word,
hath bene so farre short of
that

that which wee ought to
haue done, that we haue de-
serued that thou shouldest
make thy word a sauaour of
death vnto vs, and not a
sauaour of life: wee confesse
O Lord, our knowledge is
very small in comparison
of the time, we haue mis-
sed the blessing of thy holy
word, so plentifully prea-
ched among vs, and our
practise is farre short of our
knowledge, which makes
our case the more misera-
ble: but O Lord God see-
ing thou art so good vnto
vs, in bringing vs to a
view of our owne defects
and wants, bee thou also
mercifull in giving vnto
vs a heart to lament and to
bee truely humbled before
thy

thy maiestie foꝛ them : wee
beseech thee in Iesus Christ
to bee a reconciled Father
vnto vs, freely to pardon
and remit all our finnes,
and grant that the word
which hath bene sowne a-
mong vs this day, may
take deepe roote in our
hearts, that neither the
scorching heate of perfec-
tion oꝛ affliction cause it to
wither, noꝛ the thornie
cares of the world choke
it, but that wee may daily
grow vp to these holy du-
ties, till at length we come
to a perfect age in Christ
Iesus : and soasmuch as
we are taught in thy holie
word to make prayers and
supplications foꝛ all men :
we are not onely mindedfull
of

of our selues hère present,
but of thy children and
Church in al places. Blesse
O Lord all those that thou
hast set in authoritie ouer
vs, especially thy seruant
& our soveraigne the kings
Maiestie, sanctifie his go-
uernment vnto vs. Blesse
the Queene and there hope-
full progenie, the Nobili-
tie and Magistrates of the
Land, grant that we may
be godly & quietly gover-
ned vnder them. Blesse O
Lord the faithfull Pastors
and ministers, of thy holy
word, to whom thou hast
committed the dispensati-
on therof & the charge of thy
people, & both in their life &
doctrine, they may be found
faithful, setting only before
there

there eies, thy honour and
glozie, and that by them, all
poore sheepe, which wander
& go astray may be brought
home into thy fold: & as lozd
as feeling members of one
body wherof Christ is head,
we pray thee for all such as
are afflicted with any crosse
or tribulation, whether in
body or minde or both, that
it would please thee to giue
them patience and constan-
cie to endure thy holy hand
so long as it shal please thee
to exercise it vpon them,
giue them strength of faith
against all assaults of Satan
whatsoever, giue them the
pardon & remission of their
sins, sealed vnto their con-
sciences by the blood of thy
deere sonne Christ Iesus:
be

We pleased O lord to deale
with them in mercy and
not in iustice, knowing
they are but dust & ashes,
& in thy good time release
them out of that misery
they are either by life that
they may glorifie thee here,
or by faithfull departure
they may bee glorified of
thee hereafter. These mer-
cies and whatsoeuer else
thou knowest necessary for
vs we craue at thy hands in
that forme of Prayer which
Christ hath taught vs in
his Gospell. Our father &c.

A

A Praier before the recei-
uing of the Lords
Supper.

Most mercifull father,
I thy vnwoorthy ser-
uant, do hère render to thy
Majestie humble thanks,
for that it hath pleased thee,
notwithstanding al my for-
mer sins & vnwoorthinesse,
to invite me to this blessed
banquet which thou hast or-
dained for the strengthening
of my weake faith, and for
the preservation of the me-
morie of Christs death. O
Lord I beseech thee giue me
grace to put on the wed-
ding garment, and seeing
thou hast commanded that
I should examine my selfe,
grant

grant, that I may not presume to thrust my self into thy holy presence, without a due examination of mine owne estate, both how I haue liued, and also how I am prepared for so weightie a seruice: I desire to do it. O Lord, help my desire: I promise to liue more holly than I haue done, giue me power I pray thee to performe my promise. O Lord I confesse I am by nature a childe of wrath as well as others, giue me a true and liuely faith, wherewith, as with a spirituall hand, I may be spiritually ioined vnto thee, that in this outward pledge, wherby it hath pleased thee to scope to my senses, by visible

sible signes of bread and wine, setting forth thereby inuisible graces, so grant good Lord I may wholly rest in thy death and passion, which is the matter of both thy Sacraments, cleanse mee O Lord that thou maiest enter into me, and maiest vouchsafe to take vp thy habitation within me, I know O Lord that I am most unworthy of this excellent mercy: but it is thou that for thine own names sake, hast shewed vnto me this great saluation, not sparing thine only begotten son, whom when the fullnesse of time was come, thou diddest send into the world, made of a woman, that

that in him thou mightest
receiue a full satisfaction
for my sinnes, committed
both in body and soule, re-
moue far from me O Lord
all swelling, disdainfull
and vncharitable affecti-
ons, for this is a feast of
loue, therefore to it a mali-
cious and reuengeful heart
cannot be a welcome guest,
and when I present my self
before thee at thy table O
Lord I beseech thee restrain
my wandring and idle
thoughts, and let them bee
seriously fixed on that
which is the Sacrament
namely the death of my sa-
uiour, quicken me vp to de-
voute and consecrate my self
for euer, vnto his seruice,
who hath vouchsafed him-
selfe

selfe to be a sacrifice for me,
and grant that when I see
bread and wine on the ta-
ble with my bodily eye, I
may with the eye of my
soule behold Christ on the
Crosse, and when I looke
upon the wine pored out
of the vessell, I may consi-
der how Christs blood was
pored out for my sinnes,
and as I receiue this bread
and wine into my stomach
for bodily sustenance, so
cause me I beseech thee to
feede on the body and blood
of our Lord and Saviour
Christ that it may be nou-
rishment for my soule, A-
men.

A

A Praier after the Recei-
uing of the Lords
Supper.

O most louing and mer-
cifull father, I cannot
giue thee thanks worthy
enough according to the de-
fire of my minde, for the in-
estimable treasure of this
heavenly fode, which thou
hast now made me parta-
taker of in this heavenly
mysterie, to wit the true
bread of heauen that euer-
lasting meat that abideth
for euer thy blessed sonne
our Sauour Christ Iesus
in whom, I haue obtained,
by the gift of this holy
Communion, an earnest
of an immortall inheri-
tance,

tance, to come, O Lord let not this pretious blood of his be shed in vaine for me, but nourish my soule by his flesh, and more and more cleanse it by his blood: quicken me O Lord I beseech thee in this life, that in the body of his Church I may be partaker of all spirituall blessings through him, and as thou hast separated me O Lord from the wicked, in this holy banquet, so keep me I pray thee from their corruptions, that I be not as a dog that returneth to his vomit, and as a filthy swine that is washed to her wallowing in the mire: but good Lord grant that I may sensibly feele the death
of

of Christ to be swete vnto my soule, as I doe now these creatures of bread and wine, to afforde a pleasant taste and refreshing to my body, O heauenly Father let me not depart hence forgetful of thy kindness, but grant that I may euen now at this present time, euen resolve with mine owne soule to walke in a better course of holy obedience to thy Majesty, than heretofore, hauing respect vnto all thy Commandements: and as I haue bene this day put in minde of the benefit of Christs death; so let mee euerie day thinke often of his death, that thereby I may liue vnto righteousness,

nesse, and learne to die un-
 to sinne, and grant that e-
 uer heereafter I may so
 walke before thee that all
 men may see that I am be-
 come a new creature; thus
 endenouring to walke in
 this life according to thy
 will expressed in thy holy
 worde, I may heereafter
 enjoy the ioyes of thy king-
 dome in thy presence
 there to abide for
 euer & euer

Amen.

A

A Prayer before a man
begins the workes
of his calling.

O Almighty and ever-
living God, seeing all
iust and lawfull vocations
and callings grounded by
on thy worde, are war-
ranted for vs to liue in, and al-
so hast commanded that no
man should be idle; giue me
grace I humbly pray thee,
that I may walke faithfull-
ly before thee as in thy holy
presence, so that no deceit,
cunning or guile take any
hold of me, but that I may
labour truly and diligent-
ly, as doing thine owne
work. God Lord I beseech
thee so prosper and blesse

my godly endeouours, that in Iesus Christ they may be a seale of thy fauour towards me, to maintaine me and mine, and that I may be also helpfull and beneficial vnto others, knowing it to be a better thing to giue than to receiue: and when it shall please thee O Lord by thy blessing vpon my labours, that my basket and my store is increased, grant that I may not ascribe to mine owne industry & pains, but to giue thee the praise of it, to whom it wholly belongeth. And good father grant that I may not set my heart vpon these outward things, but rather as riches encrease, so I may be more and more afraid

fraid of my selfe, least the
cares of this World, and
the deceitfulnesse of riches,
choake in me the seedes of
grace, & so steale my minde
away from better things, &
let me not I beseech thee so
eagerly follow the duties of
my calling, that I should
abridge and skant my selfe
of convenient seasons for
heavenly and spirituall ex-
ercises, but alwaies make
me behold thy all seeing
presence, in whose sight all
things are naked, that so I
may approue my selfe vnto
thee by a streight & vp-
right carriage, and in so doing I
shall imitate thy son Christ
Jesus, who in the daies of
his flesh humbled himselfe,
to liue as a man vpon this

earth, by following a painfull trade, and when the time was come that he was to publish himfelfe to the World, he was neuer idle but went about doing good, yea, with that alacritie and cherefulnelle, that it was his meat to do the will of his father that sent him. O Lord grant that I may follow his steps endeavouring to please thee in the whole course of my life through the same Iesus Christ our Lord and only Sauour Amen.

A Praier contraining humble
confession of Sinne,
and desire of
pardon.

O Eternall God and
mercifull father, infi-
nite in iustice and truth,
taking vengeance vpon all
disobedient childzen, and
yet abundant in goodnesse
and mercy towards al such
as vnfaignedly feare thy
name and return vnto thee
in sincerity of heart and
contrition of spirit, pro-
strating their soules befoze
thee. I most vile and wret-
ched sinner doe humbly be-
sech thee of thy infinite
mercy to haue compassion
vpon my sinnes, which are

so grieuous and so vile and loathsome, as thy pure eyes can not abide to looke vpon them, I confesse O Lord, that all my life hath been in sinne, our fathers and mothers were sinnefull euen from the stock of our great grandfather Adam, whose blindnesse should haue been our light, and whose sight was turned to our blindnesse and darkenesse, by the deceitfull entisements of that enemy of our saluation, that subtile serpent Satan, by whose bailes our forefather being clothed with innocency and integritie and vnspeakable happinesse, was moued by the desire of the knowledge of that which thou wouldest
he

he should haue beneigno-
rant of, by breaking of
which thy commande-
ment, he with the woman
which thou gauest to bee a
help & comfort vnto him,
were according to thy de-
terminate will, cast out of
Paradise, a place of ioy to
a place of miserie, and la-
bour. I beseech thee most
gracious God, smite my
hard and stonie heart, and
make it euen to melt with-
in me, at the sight of my
manifold transgressions:
settle in it I pray thee that
godly sorrow which cau-
seth repentance, vnto sal-
uation not to be repented
of, humble my soule vnder
thy mighty hand and suffer
it not to freeze in the dregs

of mine owne corruptions,
and make my head full of
water, & mine eies a foun-
taine of teares, which may
run down like a riuer day &
night: and grant O Lord,
that I may sorrow not so
much because of hell and
damnation which is due
vnto me for my sinnes, but
that my chiefest sorrow
may be this, that I haue of-
fended so good and grati-
ous a God as thou art, in
abusing thy mercies, and
requiting thy exceeding
loue with so greiuous sins,
O Lord I am bold to come
vnto thee at this time, not
in my owne name, for who
am I that I should dare to
presse into thy presence,
but in the name and media-
tion

tion of thy deere and wel
beloued son Christ Iesus.
Let his death & passion be
a full satisfaction for all my
sinnes, wash me thoroughly
in his blood from mine ini-
quities and cleanse me from
my sinnes, let not thy hand
of iustice destroy me, but
giue me the comfort of thy
help and stablish me with
thy truth. Most gracious
father, thou which art the
father of mercies and the
God of consolations, of thee
I aske mercy and forgive-
nesse of all my sinnes, thou
wouldest that none should
perish, but that all should
be saued and come to the
knowledge of thy truth:
thou hast commanded me
most gracious God in thy
V 5 holy

holy word to call and knock
vnto thee, whereupon thou
hast gratioufly promised
so to finde, as to enter into
me and to entertaine me. I
beseech thee make good my
promise vnto me at this
time, and regard my
teares my sighes and my
groanes, which doe knock
at the gate of thy mercies,
I endeouour most gracious
God and strue to do thy
will, Lord make good thy
promise I beseech thee in
thy word and accept my
desire, and howsoever
vilde wretch that I am, e-
uer since I Couenanted
with thee to doe thee ser-
uice, I haue either ungra-
tiously forgotten, or un-
gratefully remembred all
thy

thy benefits, and haue not
so esteemed thee for them,
as I would haue done a
mortall friend for a few
common Curtesies, yet
neuer the lesse haue mercy
vpon me. I can not excuse
my faults, and If I should,
yet my conscience would
condemne mee: for I had
thy expresse word to stay
me and mine owne consci-
ence to brydle me, yea I
would haue allowed those
things which I did, if any
other had done them but
my selfe, now when my
memorie is the handwri-
ting of my debt, and my
thoughts are willing wii-
nesses against me, and mine
owne knowledge condem-
neth me; what remaineth
but

but that I must needs fall
into thy hands, O Lord I
beseech thee according to
thy wonted mercy and old
louing kindnesse, haue pity
vpon me miserable sinner,
and grant me a free remis-
sion of all my finnes and a
perfect reconciliation with
thee in Christ Iesus: this O
Lord I earnestly craue at
thy hands euen for the
same Iesus Christ
sake our Lord
and sauiour
Amen.

A godly Prayer in time
of sicknesse or at the
point of Death.

A Almighty God, and in
Jesus Christ my most
mercifull Father, I thy
poore & wretched servant,
which doe here lye vnder
thy hand, feeling thy pu-
nishment of the corruption
and transgression that is in
me, and in all flesh, even
this same sicknesse which at
this time thou hast sent vnto
mee, I doe here humble
my selfe vnder thy hands,
and acknowledge against
my selfe my heinous sins
and corruptions, so that I
confesse that I haue not on-
ly deserued sicknes of body:
yea

yea, the separation of my
soule from my body, but
also the separation both of
bodie and soule from thee
and thy kingdome for euer:
but good Father I humbly
beseech thee looke vpon me
in the righteousnesse of
Christ Iesus, in whome
thou hast loued mee before
the foundations of the
world were laid: & though
sinne haue brought sickness,
and sickness bee an vndoub-
ted messenger of death, at
the time thou hast appoin-
ted: yet grant good Lord,
that I may be vndoubted-
ly perswaded in this, that
death is swallowed vp in
victorie, and that this
death can no more hold me
vnder, then it hath done
Iesus

my
out
of
e
r:
y
e
f
e

Jesus Christ, into whom I
am translated: therefore I
beseech thee giue me a sweet
feeling of my incorporation
into Christ Jesus, in whose
death though I dye, yet I
shall liue, by y^e vertue of his
resurrection eternally: O
Lord, in this my sicknesse,
giue me I beseech thee a deép
touch and a sensible vnder-
standing of my sinnes past,
that I haue not vsed this
temporall life which thou
didst lend mee more to thy
glorie, that I did not so
watch for death, as that I
was no better prepared for
it, that I was no more dili-
gent in my calling to seeke
the aduancement of thy
glory. Now O Lord I pray
thee take from me all guile
of

of Spirit, all disposition
to flatter or to sooth by
my selfe, or to lessen either
the number or the qualitie
of my sinnes, cause mee
euen to breake by my hart,
and to search and trie my
waies, that so out of the a-
bundance of my feeling, I
may poure out a most plen-
tifull and sincere confessi-
on befoze thee, knowing it
to be in vaine to endeavour
to hide that from thee,
which thou (befoze whom
all things are naked) doest
know better then my
selfe: yea such is thy mer-
cie, that when I do lay my
sinnes open, thou doest co-
uer them: good Father I
beseech thee, giue mee that
minde, which a sicke man
should

should haue, and increase
my patience with my pain,
& call to my mind all which
I haue heard, or read, or
felt, or meditated, to
strengthen mee in this my
visitation, that though I
neuer taught any good
while I liued: yet I may
now instruct others how to
die, and to beare patiently
whatsoever thy holie hand
shall lay vpon them. Apply
vnto me al thy mercies and
merites of Christ Iesus, as
if he had died for me in par-
ticular, bee not farre from
mee, I beseech thee when
the enemy comes to tempt
me, but when hee is most
busie, then let thy good spi-
rit be busiest also to defend
me, and let my last houre
be

be my best houre, and my last thoughtes and words the best that euer I did thinke or speake. Lord I know that I can not escape death, then why should I feare it: and if I must dye, why not now, if it so please thee: for my chiefest happines is behind, and I can not haue it, vnles I go vnto it. I confesse O Lord my paines are great, but seeing I trauell to heauen, make mee patient I beseech thee to beare my paines, and when it shall please thee to call me out of this baile of miserie, command thy holy Angels, I humbly pray thee to carrie my soule into the bosome of blessed Abraham

braham, there to rest with
thee in eternall glorie for
euer and euer. Amen.

A Prayer of thanks-giving
vnto God, for Deliue-
rance out of any
Sicknesse.

All honour and praise be
giuen vnto thee, most
gracious God, and merci-
full Father, for all thy mer-
cies and fauours, bestowed
vpon mee, euen from my
cradle to this present houre:
for my Election, Creation,
Redemption, Justificati-
on, Sanctification, Pres-
eruatiō, and that blessed
hope of Glorification in the
world to come. O Lord,
thou

thou hast loaded mee with
thine abundant fauours, as
if I had euer done thy will,
although I neuer knew thee
as I ought, loued thee as I
should, obeyed thee as thou
commandedst, nor beene
thankfull to thee as thou
hast deserued: exceeding
experience haue I had of
thy goodnes many times,
but neuer more then in my
late sicknesse, where with
thou didst visit mee. Lord
grant that I be not in the
number of those, who are
forward to aske in time of
trouble and affliction, but
slacke and carelesse, to ac-
knowledge their thankful-
nes, when mercy is besto-
wed: like those Lepers,
that when they were clean-
sed,

sed, returned not to giue
God thanks for his mercy.
O Lord, thou hast chasten-
ed me and corrected me:
but herein appeares thy
mercy, that thou hast not
giuen mee ouer to death. I
confesse, thou mightst iust-
ly haue cut mee off & depri-
ued mee of the rest of my
yeares: but it was thy good
pleasure to deliuer my soul
from the pit of corruption.
Imprint in my mind I be-
seech thee, the bowes & pro-
mises, which I made in my
sicknesse of better obedi-
ence and seruice to thy ma-
iestie, then heretofore, and
grant that I may make con-
science to performe them:
and let me know that how-
soeuer thou hast now giuen
mee

me some little respite and prolonged my daies : yet I must not deceiue my selfe, in putting farre from my remembrance the day of my death, but that I may make a holy vse of this thy fatherly correcting me, and to expresse my thankesfulnes in my life and conuersation, in walking godly before thee, and in preparing my selfe for my end, that I may finish my course with ioy, and bee ready to meete my Saviour in the clouds, and to rest with him and his holy Angels for ever, and in his everlasting kingdom of glorie. Amen.

A Prayer for a Sick man.

Most gracious God,
and in Christ Jesus
our mercifull Father: wee
poore wretches gathered
here befoze thee, doe truely
and most freely confesse,
that wee are most vile and
miserable, vtterly vnwoz-
thy to speake vnto thee, or
to receiue the least fauour
from thee, by reason of our
many and grieuous sinnes,
our blindnes of minde, ig-
norances, negligences, per-
uersenes of heart, and vn-
seruicablenesse in our
liues: but with all we doe
remember thy great loue,
and mercifull promises
made vnto them, that with
penitent

penitent and humble spirits do sue vnto thee: wherefore wee are emboldned to approach vnto thy throne of grace, in the name of thy Son Christ Iesus, beseeching thee for his sake to forgive vs all our sinnes originall and actuall: wash vs (we pray thee) in his blood, and cloth vs with his righteousness: giue vs grace to turne vnto thee with our hearts from all our sinnes, and enable vs by thy grace to serue thee in righteousness & holines all the dayes of our liues. Take care (we beseech thee) of this thy Seruant, whom thou hast afflicted before our eyes: O Lord receiue him to thy grace, and assure him of thy glory:

glory: grant vnto him faith
in thy promises, patience
vnder thine hand, and hope
of thy mercy: restore him
(if it be thy blessed will) to
his perfect health againe:
and blesse all good meanes
into it: if not, prepare him
for death and for thy king-
dome: comfort him with an
assured hope of a ioyfull re-
surrection, and whensoever
his soule shall depart from
his body, grant that it may
be presented without all
sinne to thee, through Iesus
Christ our Lord and Savi-
our. Amen.

A

A Prayer for a Woman
with child.

Blessed God; and graci-
ous Father, I thy poore
Handmaide doe heere hum-
bly present my selfe before
thy throne of Grace: be-
seeching thee to forgive me
all my manifold sins com-
mitted against thee: burie
them in the death of my
Saviour, thy Son Christ
Jesus: O Lord I beseech
thee for his sake to accept
of me and this poore wombe
inclosed in my wombe:
bouchsafe to giue vs thy
Honour, and to sanctifie vs
with thy Holy Spirit:
grant me strength and pa-
tience, I humbly intreat
thee,

thee, to indure and ouer-
come those paines, which
for my finnes are worthi-
ly imposed on me. Allwaie
them, O Lord, I pray
thee, and vouchsafe mee a
safe deliuerance with safe-
tie to this child within me,
if it may please thy Maie-
tie; so will I dedicate my
selfe, and that which thou
shalt giue me, to the glorie
of thine holy Name: O
Lord, heare: O Lord,
help: be thou my God, and
my guide, my saluation,
and my succour; not for
my merites, but for the
honour of thy mercie, and
the all sufficient merites of
Jesus Christ, to whome
with thee, and thy Holy
Spirit, three persons, but

one euer-living and euerlo-
uing God, bee all honour
and glorie, for euer and for
euer. Amen.

A Prayer for a Midwife by
her selfe alone.

O Lord my God, I be-
seech thee forgive me
my manifold sins and wic-
kednes, accept of me, I be-
seech thee, in thy Sonne
Jesus Christ: honour mee
with all the graces of thy
spirit: grant me wisdoms,
modesty, temperance, and a
religious heart. Blesse mee
in this calling, to which
thou hast appointed mee:
prosper me, I pray thee, in
the thoughts of my heart,
the words of my mouth, &
the

the woꝝkes of mine hands.
Be mercifull (I most hum-
bly beſeech thee) to all thoſe
women and children with
whom I am to deale. Bee
mercifull to this thy Ser-
uant, that is now in trauel:
O good Lord, comfort her,
ſtrengthen her, and grant
her a ſeaſonable and ſafe de-
liuerance: bleſſe her bur-
then, O Lord, and giue it
ſtrength & life to be boꝝne:
ſo will I render praife and
thankſgiuing vnto thee.
Heare O Lord, and grant
mee my hearts deſire, for
Chriſt Ieſus his ſake, mine
onely Lord and Sauour.
Amen.

A Thanksgiving priuate for
the safe deliuerance of a
woman, to bee said by
the Midwife, or some
woman present
at her Deli-
uerie.

VEE giue thee
thankes (most
mercifull God) for all thy
mercies and fauours to vs,
for Electing, Creating,
Redeeming, Sanctifying,
and Preseruing vs : for
our health, peace, and li-
bertie, for the worde and
Gospell, and for preser-
uing both it and vs from
that barbarous Powder-
Treason of wicked Pa-
pists : and finally for the
safe

safe deliuerance of this
thine Handmaide, and
the birth of this Infant:
wee beseech thee giue vs
thankefull heartes vnto
thee, and grant that by
true thankfulness we
may consecrate our soules,
our selues, and seruices vn-
to thee all the dayes of our
life, endeavouring to leade
a godly, quiet and vertu-
ous life before thee in this
world, that wee may liue
for euer with thee in the
world to come, through
Jesus Christ our onely
Lord and Saviour. Amen.
The Lord bee mercifull
vnto vs, send health and
strength vnto this thine
Handmaide, Lord bleesse
this Childe, vouchsafe it
life,

life, that it may by Baptisme bee admitted into thine house, and haue interest in thy Couenant, the Lord keepe vs all, and honour vs with his grace in this life, and with immortall glorie in the life to come. Amen,

A Prayer in time of Pestilence, or any other
Contagious
Sicknesse.

Most gracious and euerliuing god, whose Iudgements are vnsearchable, and workes past finding out, much lesse to bee comprehended within our weake & shallow braines, we can not wonder that we
are

are afflicted with so many
sorts of diseases, and ex-
traordinarie visitations,
for wee confesse that our
sinnes haue prouoked thee
not only to take vengeance
vpon our bodies and those
things that belong vnto vs
for this life, but also euen
that thou shouldest separte
both our bodies and soules
from thee for euer to the e-
ternall destruction of both:
and howsoeuer this iudge-
ment of the plague be grie-
uous vpon vs, yet it is the
smallest part of our desert,
and if thou shouldest make
it cleaue fast to our loines,
and euen sweep vs off from
the face of the earth, as
dung is swept away till all
be gone, wee haue nothing

to except against thee, but
that thou art iust, for wee
haue multiplied our sinnes
befoꝛethē, and haue pressed
thee with the burden of
them as a Cart is pressed
with sheaues: so that nei-
ther wee noꝛ our Fathers
haue kept thy Commande-
ments: and besides O
Lord we must confesse thou
hast iustly plagued vs, be-
cause wee haue abused and
set at naught, thy manifold
mercies, which thou hast
shewed vnto vs for our
conuersion, as the continu-
all admonitions giuen vn-
to vs by thy ministers, ri-
sing early and late, yet wee
haue hardened our hartes
as in the day of slaughter,
and haue despised thy pꝛo-
phets,

phets, and put farre from
vs the euill day, thereby ad-
ding drunkennes to thirst:
yet notwithstanding wee
will returne vnto thee that
hast smitten vs, for thou
art the father of mercies
and the God of forgie-
nesses: O remember vs
not according to our sins,
but according to thy mer-
cies, O Lord thinke vpon
vs for thy goodnesse sake,
cleare vs wee beseech thee,
and make vs free from the
contagion and Leprosie of
sinne, and then we shall be
freed from the noysome in-
fection of the Pestilence,
so that it shall not hurt vs,
teach vs O Lord to feare
sinne as we feare the sick-
nesse it selfe, for it is the
cause

cause of this wasting sick-
nesse which is the fruit of
sinne, but this good Fa-
ther belongeth onely vnto
thee; for thou canst doe
both the one and the other:
therefore comfort vs wee
pray thee according to the
dayes that thou hast af-
flicted vs: turne vs vnto
thee O Lord, and we shall
be turned, conuert thou vs
and we shall be conuerted:
If wee humble our selues
and meete thee with true
faith, vnfained repentance,
with hartie sorrow and
teares, thy wꝛath shall cease,
and then thou wilt call in
againe thy messengers,
commanding thine Angell
to put vp the sword of ven-
geance into the sheath, and
shew

shew mercie vpon vs, and
 if it bee thy good pleasure
 to stretch out thy hand stil,
 and chastise vs yet more for
 our Iniquities, giue vs
 wee pray thee grace and
 strength patiently to en-
 dure thy fatherly hand, to
 the vtmost tryall, and
 teach vs that whensoever
 wee are iudged by thee, we
 shall not be iudged with the
 world, and much better is
 it for vs to bee temporally
 corrected in this life, then
 eternally to bee tormented
 in the life to come: there-
 fore O Lord, we choose ra-
 ther to fall into thy hands,
 then into the hands of men,
 because thy grace is great,
 and mercie is with thee
 that thou maist bee feared,
 lay

laying fast hold of faith in
 Christ Iesus, who is the
 uerlasting propitiation and
 perfect sacrifice for all our
 sins, & in whom alone thou
 art well pleased, to whom
 with the & thy good spirit,
 be all honour & glory now
 and for evermore. Amen.

A Prayer for the Kings Ma-
 iestie & the whole State.

O Eternall God & gra-
 cious Father, who in
 thy eternall counsell, and
 inestimable wisdom, hast
 ordained Kings & Princes
 to be as Fathers & Purles
 to thy church, and as thou
 hast giuen them high soue-
 rainty, and speciall autho-
 rity, so thou hast communi-
 cated

cated vnto them thine own
names and titles, both to
put them in continuall re-
membzance that they are
for thee, & for thy glozy, and
also vs thy subiects of that
same continuall loue & obe-
dience which we owe vnto
thy Maiestie, that vnder
them we may be godly and
peaceably gouerned: & see-
ing & by thee Kings raigne,
and thy soueraigne autho-
rity reacheth ouer all, wee
beseech thee good Lord, shew
thy mercy vpon al christian
Kings & Princes, calling on
thy name: especially wee
pray thee multiply thy gra-
ces vpon thy seruant & our
dread soueraigne, Iames by
thy prouidence, King of
great Britaine, France &
Ire

Ireland, defender of the faith. As thou hast doubled his crowne & lifted his head aboue others: so wee pray thee double & redouble thy graces and blessings vpon him both spirituall & temporall: make vs euermore truely thankfull vs beseech thee for all thy preferuations of him from thine & his enemies: especially graunt that wee may neuer forget that inestimable deliuerance of his Maiestie & the whole state, from that more then barbarous and hellish plot of the gunpowder treason, keepe him as the Apple of thine eye, & preserue his Royall person from al conspiracies and treasons both foraine & domesticall, and
continue

continue his gouernment
ouer vs: and grant there
may not want one of that
stock to sit vpon this throne
till thy son come to Judge-
ment. Blesse in like maner
we beseech thee the Quēenes
Maiesty, make her a helpe
vnto him in al good things:
powre downe thy blessings
vpon there Royall progeny,
and graunt that they may
daily grow in grace & fauor
both with God and man, &
make them loyall to his
maiesty all the daies of his
life, alwaies afford thy gra-
cious p̄sence to the hono-
rable lords of his Maiesties
Counsell: be thou p̄sident
ouer them at their table, &
order their purposes, and
direct all their consultati-
ons,

ons, as may make most for
thy gloꝝy, the honour of the
king, and the good of this
land and commonwealth:
giue thy blessing vpon all
the Magistrates of the land
and courts of Justice: grant
that they may drawe forth
the sword of iustice, for the
destruction of vice and wic-
kednes, and for the mainte-
nance of Gods true religi-
on & vertue. Blesse O Lord
the house of Aaron & Tribe
of Levi, the ministers of thy
word and Sacraments: and
seeing these are thy Ste-
wards which thou hast set
ouer vs, to disperse thy mi-
steries: good Lord giue vs
grace, not to esteeme of
them as mere mortall men
like our selues, but as they
are

are indeed the embassadoꝝ
of the, the euerliuing God,
who art able to saue and to
destroy; and that they are
not such as raigne ouer our
faith, but as helpers of our
ioy, which pꝛeach not them-
selues, but Iesus Christ our
Loꝝd and count themselues
our seruāts foꝛ Iesus sake:
furnish them liberally of
thy rich treasure with all
graces, fit foꝛ so excellent a
woꝛk, & giue vs grace with
our best endeauours to fur-
ther y maintenance therof:
to this end blesse al scholes
of learning, especially both
the Vniuersities of this
land, that daily there may
pꝛocēd such as may be pꝛo-
fitable Instruments both
foꝛ church & commonwelth,
and

and in these our prayers we are not vnmindful of the afflictions of Ioseph, wee beseech thee send thy Spirit of comfort, to all the afflicted whatsoeuer whether in body or in mind or both: especially those that suffer for the testimony of a good conscience: wee beseech thee to stand by them in al their distresses, and bee thou more neere to defend them, then Sathan either is or possible can be to seduce & draw the from thee: giue them patience to endure whatsoeuer it shal please thee to lay on them, hartly and true repentance for all their sins, & an happy issue from their miseries, as shall seeme best to thy godly wisdom, either
by

by life that they may glorifie thee in this world, & by faithfull departure they may be glorified of thee in the world to come, and that for Iesus Christs sake our Lord and only Sauioꝝ; In whose name wee conclude these our weake prayers as he hath taught vs. Our Father which art in heauen, &c.

A Praier containing the
summe of the Lords
Praier.

OUr Father which art in Heaven. Most gracious Lord God, we thy children & seruants in thy only son Iesus Christ our sauioꝝ, assured heereof by thy good spirit, do hartily desire thee as we are made, redēmed

med, & sanctified to praise
thee, giue vs thy children
grace to acknowledge thee
the only true God and to
worship thee in thought,
word and deede: that so thy
name by vs may be hallo-
wed, teach vs which way
we may most honour thee
while we remaine here, &
to set our hearts wholly
thereunto, keep vs from ta-
king any part of thy glory
to our selues, and let vs ac-
count it our greatest hono-
r to hono- thee, and be euer a-
fraid of dishonoring thee a-
ny way, & because we haue
no power nor know the
meanes of our selues to
serue thee; let thy kingdome
come, giue vs thy word to
be faithfully and painfully
prea-

preached among vs, with
thy holy spirit to worke in-
wardly in our hearts, faith,
feare, hope, and loue, with
al heavenly graces that we
may become thy subiects &
heires of thy kingdome;
send vs zelous gouernours
& faithfull preachers, that
Satan, Antichrist, heresies,
vice & scismes, may bee vt-
terly destroyed, & our deere
and pretious soules saued
in the day of the Lord Je-
sus, which day wee pray
thee to hasten; in the meane
season thy will bee done in
earth as it is in heauē: make
vs to forsake our selues &
all worldly vanities, doing
nothing but what thou cō-
mandest, and all that thou
doest will vs to do it harte-
ly,

ly, ioyfully, readily, faithfully, and with a constant heart, as thy Saints & Angels in Heauen performes it, and because our bodies craue necessary sustenance without which we cannot serue thee giue vs this day our daily bread. We beseech thee to blesse our daily labors to get sufficient maintenance and all necessities, that we may be able to do thy will, Let neither care nor couetousnes oppresse vs, but wholly commit our selues to thy faithfull providing for vs, and good father forgie vs our trespasses. Let not our sinnes either hinder or depriue vs of thy mercies, we confesse that we haue grievously
sin

sinned against thee, both originally & actually so as it is thy mere mercy the weight of them haue not pressed vs downe to the pit of hell, but thou art mercifull in Christ Iesus and for his sake we beseech thee pardon vs as thou hast promised and perswade our consciences that we are forgiven by giuing vs grace to forgive them that trespass against vs, giue vs power to continue in all godly courses & lead vs not into temptation, but deliver vs from euill, that neither in inward or outward temptation we may euer bee vanquished, but may euer overcome, which wee desire (O father of heauen) as thou hast all
rule

rule and power and maiest
haue glorie and praise of
hereafter, for euer & euer,
and as we are bound in du-
tie for our election, creati-
on, redemption, iustifica-
tion, sanctification, for all
earthly benefits and spiri-
tuall comforts and the cer-
taine hope of eternall glory,
to which glorie O father
bring vs & that for Christ
Jesus sake our Lord and
only sauour Amen.

A praier vpon the Artickes of
the Creede.

O Heauenly father from
whom all good gifts
come, I pray thee in thy
mercy through Christ Je-
sus my sauour to grant me
thy

thy gracious gift of a sound
iustifying faith which I
neither haue noꝛ can haue
by nature, that I may be-
leeue in thee O God only,
the father Almighty, maker
of heauen and earth, and al-
so in Iesus Christ thy only
sonne and our Lord, which
was conceived by the holy
Ghost, borne of the Virgine
Marie, suffered vnder Ponti-
us Pilate, was crucified dead
and buried, that descended
into hell, and rose againe the
third day, and ascended into
heauen, and there sitteth at
the right hand of thee (O
God) father Almighty, from
whence hee shall come to
iudge vs all both quick and
dead: & that I may beleeue
in the holy Ghost, and that

there is a Catholick church
 a Communion of Saints, the
 forgiuenes of sins, and the re-
 surrection of the body, and
 life euermlasting, that so I
 may be truely perswaded of
 thy fatherly prouidence ou-
 uer me, & what Christ hath
 done, that is for my deliue-
 rance, & the holy ghost to be
 my comfort & assistance, be-
 ing a member of the church,
 and making me effectually
 partaker of all the priuile-
 ges thereof to my endlesse
 ioy & happines, which O fa-
 ther giue vnto me I beseech
 thee for Christs sake. Amen.

A Prayer vpon the ten
 Commandements.

O Eternal Lord God I
 thy humble seruant,
 that

that do owe all dutifu'l obedience to thee and am made partaker of manifold benefits both for body & soule, which then by the blood of Christ thy only son hast delivered from that everlasting bondage which by corruption of nature I was held in, & from everlasting death which I was subiect unto by daily breaking of thy cōmandements: I beseech thee giue me grace now and euer hereafter to haue none other Gods but thee: neither to make to my selfe any grauen Image, nor the likenes of any thing in heauen aboue or in the earth beneath, nor in the waters vnder the earth, to bow down to them to worship them.

Now that I take the name
of thee my Lord God in
vaine. Remembryng to keep
holy the Sabbath day, and to
labour six daies doing all
that I haue to do; but in the
seuenth day, which is the
Sabbath of thee O Lord my
God: giue me grace to do no
maner of work. And that I
may honour my father and
mother. Neuer to commit
any murther, neither Adul-
terie. Now to steale. Now to
beare false witnessse against
my neighbo2. Now to couet
my neighbours house, no2
his wife, no2 his seruant,
no2 his maide, no2 his Dre,
no2 his Ass, not any thing
that is his, that so I may do
alwaies my duty to thee, O
God, al the daies of my life,
be,

belæuing, fearing, worship-
ping, giuing thanks, & lo-
uing thee with all my heart,
with all my mind, with all
my soul, with all my strength,
and louing my neighbour,
friend or foe euen as my
selfe, to doe to all men euen
as I would they should doe
to me, to loue honour & suc-
cour my father & mother, to
honour and obey the King,
Queene, Prince, & their mi-
nisters, to submit my selfe
to all my gouernours, spiri-
tuall & temporall, to order
my selfe to all my betters,
lowly & reuerently, to hurt
no body by word nor dede,
to be true and iust in all my
dealings, to beare no ma-
lice in my heart, to behaue
my selfe in the whole course

of my life, as thou maist be glorified, my duty discharged, my conscience comforted, my brethren wone or confirmed, and the mouths of all the wicked stopped, which O father vouchsafe to grant me, for thy great goodnes sake, & thy beloued sonnes sake Iesus Christ our Lord, to whom with thee and the holy spirit, bee all praise and honour giuen by me & all thy Saints this time & for evermore. Amen.

A Prayer containing the doctrine of the sacraments.

O Most merciful father, thou hast giuen mee not onely thy holy word to teach me faith & obedience, but also two Sacraments,
out

outward signes and scales
of inward graces, Christ &
all his benefites. Giue mee
willedome O Lord, to ac-
knowledge the benefite and
thankfully vse the same, be-
seching thee that as by bap-
tisme I am receiued into
the church, & by water out-
wardly am washed: so let it
scale, the assurance of the
purging of my soule from
sin, by Christs bloud, and
appeare outwardly by thy
holy spirit, killing in mee
corruption, and stirring me
vp to holines of life, reioy-
sing in my new birth, and
growing more & more ther-
in dayly; that so I may pre-
pare my self in knowledge,
in true repentance, hartie
loue, and a sound faith, to

come & bee partaker of the
Lords supper, which is the
other sacrament to nourish
me vpon in the same, where by
the signes of bread broken,
and wine poured out, taken
and giuen, Christ my sau-
our with his benefits is of-
fered, that gaue his body &
shed his blood for me. Now,
O Lord, as by my hand I
take the bread & wine, and
with eating and digestion
receiue also the strength to
nourish my body: so I pray
thee giue me faith, to apply
Christ with his merites,
that I may feele the vertue
therof to nourish my soule,
that I may not come vnpre-
pared, least I eate & drinke
mine owne damnation, in
handling such holy myste-
ries,

ries: neither let mee con-
 temne or neglect to be par-
 taker when by the Church
 thou doest call me, but obe-
 diently & thankfully com-
 municat with my brethren,
 to strengthen my faith, en-
 crease mutuall loue, shew-
 ing obedience & Gods mer-
 cy in Christs death, till hee
 come to iudge vs all at that
 great day, & that for Christs
 sake, our Lord and onely
 Saviour, Amen.

Prayer before meate.

Most gracious God,
 and mercifull father,
 from whom all good gifts
 proceed, we poore wretches
 beseech thee to sanctifie to
 our vles these thy good crea-
 tures which we shal receiue

now of thy mercy: giue vs
 grace wee pray thee to ble
 them soberly & purely ac
 cording to thy will, & grant
 y by these blessings which
 thou so largely bestowest
 vpon vs, wee may see thy
 loue towards vs, seeking
 likewise for that spirituall
 bread of thy word, which is
 the foode of our soules, that
 by the same we may be nou
 rished to eternal life, through
 Iesus Chyſt our Lord. A-
 men.

Thanksgiuing after meat.

VVe confesse O Lord,
 it is of thy only god
 nes & mercy that wee liue,
 moue, and haue our being
 in this life, and all things
 whereby our life is prefer
 ued

ued comes from thy maiestie : god Lord wee beseech thee make vs thankfull for these & al other thy mercies both spirituall & tempozall: and as thou hast now fed our bodies with cozpozall fode : so god Lord we pray thes nourish our souls with that heauenly Manna the fode of eternall life, through Iesus Christ our Lord Amen.

Another before meate.
A Almighty God, which hast created meates & drinckes for mans sustenance, sanctifie them to the vse of thy children, without difference, that they may vse them for their health, & hast giuen strength to nourish

rish our bodies to thy pleasure : make vs sober and thankfull partakers of the, & graunt that the end of our eating & drinking may tend to enable vs to serue thee in our seuerall places through Iesus Christ our Lord. Amen.

Another after meate.

WE humbly pray thee most gracious God and mercifull to sanctifie these thy good creatures, which now of thy mercy we haue receiued at thy hands, that they may turne to the nourishment of our bodie whereunto thou hast appointed them: and teach vs to remember that it is thou which to vs and to all thy crea-

creatures giueſt food in due
ſeaſon, and therfore that we
abuse not thy mercies, but
in ſome good meaſure ende-
nour to walke worthe of
them in the courſe of our
lines: through Jeſus Chriſt
our Lord. Amen.

Another before meate.

WE magnifie thy great
name, moſt gracious
God, for all thy mercies be-
ſtowed vpon vs from our
cradles, to this preſent, e-
ſpecially that thou haſt gi-
uen vs Chriſt Jeſus, & with
him al the bleſſings belong-
ing to this life, and to that
which is a far better: wee
thank thee for all temporall
bleſſings, theſe which wee
are now about to receiue:
grant

grant that our weak bodies
being by them refreshed, we
may much more seek for the
foode of our soules, which a-
bideth vnto eternall life,
that so we labouring to do
thy will commanded in thy
word here in this life wee
may hereafter enioy y^e ioies
of thy kingdome in thy pre-
sence, there to abide for-
uer and euer. Amen.

Another after meate.

IT is thou O Lord, who
hast elected, created, re-
deemed, iustified, sanctified
preserved, and now at this
present fed vs; thy name be
blessed & praised both now
and for euer. God save his
church vniuersal the Kings
Papistie, the Queen & their
royall

royall progeny, forgive vs
all our sins, comfort the af-
flicted, remove thy iudge-
ments farre from vs, send
thy Gospell a free passage,
and grant vs & al the Israel
of God, grace, mercy, faith,
truth, & peace in thy Sonne
Christ Iesus our Lord. A-
men.

Another before meate.

Eternall God, which
hast commanded vs in
thy holy word, that whe-
ther we eate or drinke, or
whatsoever we do, al should
be done to the praise of thy
name, and whereas any of
thy creatures which we re-
ceive, can not be availeable
to the nourishment of our
bodies, except they bee san-
ctified

ctified by thy word & pray-
er: wee beseech thee bless
these thy good gifts, which
now wee are about to re-
ceiue of thy bounteous libe-
ralitie, that wee being by
them strengthened, may be
better enabled to proceed in
the discharge of our several
Callings, to thy glorie, and
our owne comfort, through
Jesus Christ. Amen.

Another after meate.

Humble and hartie
thanks be rendered vn-
to thee most gracious God,
for all thy mercies, for the
comfortable refreshing which
thou hast now vouchsafed
vnto vs: wee beseech thee for-
giue vs our sinnes, which
makes vs vnworthy of the
least

least of thy mercies: pardon
 wee beseech thee our great
 vnthankfulness, and let thy
 mercy to our bodies stir vp
 thankfulness in our soules;
 God preserve his Church,
 the Kings Maiesty, the
 Queen, their progeny, these
 Realms, increase our faith,
 prosper thy word & Gospell
 among vs, confound Satan
 and all the euemies of thy
 truth, and grant vs mercie
 and peace in Christ Iesus
 our Lord. Amen.

Grace before meate.

Most gracious father,
 wee beseech thee for-
 giue vs all our sinnes, blesse
 these creatures vnto our
 vse, that they may be to our
 health,

The practise of

health, strength & comfort,
through Jesus Christ our
Lord. Amen.

Grace after meate.

WE giue thee thanks,
most merciful father,
for feeding vs at this time,
and for al thy fauors of this
life, and of the life to come:
we beseech thee continue thy
louing kindnesse still vnto
vs. Lord saue thy Church,
our King and his Realme,
and giue thy Gospel an hap-
py passage amongst vs, to
thy glory, and our comfort,
through Jesus Christ our
Lord, and Saviour. Amen.

Godly

Gadly Directions for the
right Receiving of the
Lords Supper.

There is required pre-
paration as the com-
mandment of the Apostle
plainly shewes, which per-
taines to all communicants
without exception: Let e-
very man examine himself.

1 Cor. 11. 28.

2 Knowledge of grounds
of religion, especially of the
use of both Sacraments.

1. Cor. 11. 26.

3 Faith, for all sacraments
are seals of righteousness
of Faith. Rom 4. 11.

4 Repentance, which
stands in a heartie sorrow
for sinnes committed in ha-
tred and detestation of the
same,

same, & a resolved purpose of amendment and obedience for the time to come.

5 Charitie towards men; for this Sacrament is a Communion, whereby all the receivers iointly united together in loue, do participate of one and the same Christ.

6 When wee see two signes to be receiued, bread and wine, wee must call to minde that Christ is our perfect Sauior: both bread & water of life. Heb. 7.25.

7 When we beheld the bread and wine set apart by the Minister, and consecrated by repeating the promise and prayers made for that end, wee must call to minde that Christ was ordained

dained by God, to bee our
Mediatour and Saviour.

Ioh. 6. 27. Acts 2. 23, 36.

¶ 8. When we see the bread
broken, and the wine pow-
red out, we are to meditate
of Christ seriously, who
was crucified for vs, & bro-
ken by his sufferings wher-
by life and righteousness
was performed vnto vs:
Zach. 12. 10.

¶ 9. The giuing of Ele-
ments into the receiuers
hands, signifies vnto vs
that God doth truely and
really giue Christ with his
merites to euery beleeuing
receiuer, which should put
vs in mind of the unspeak-
able loue of God towards
vs.

Rule to know true faith, by
the fruits thereof.

T rue and saving Faith
is a supernaturall gift
of God, and a speciall per-
suasion wrought by the ho-
ly Ghost, in the hearts of
those, that are effectually
called concerning their re-
concilitation and saluation
by Christ, this faith in
whomsoever it is, it hath
these effects.

1 To beleeue that the
Scriptures contained in
the old & new Testament,
are the very word of God,
and so much as is needfull
to be belieued vnto saluati-
on, is contained therein:
John 5. 39.

2 There will bee an vn-
fained

fained desire to be taught and instructed in the word of God, and to haue the vnderstanding thereof, and most to affect those meanes which are most effectual to that end and purpose.

3 There will be a continuall sorrow and grieve for thy ignorance and defective vnderstanding of the word of God, and no maruell; for what can be more greivous to the children of God, then not to know, or vnderstand, or not to remember the euidence of his owne everlasting estate, & the will of his Master.

4 He will examine himselfe whether his reading or hearing the word, read or preached, his meditating,

ting conference and studie
in it do nourish his loue and
delight, and beleefe in it PL
119.92.97.

5 Where true faith is,
there will be a credits & au-
thority giuen to the word
of God aboue al traditions
whatsoever, and a reiecti-
on of whatsoever he know-
eth to bee opposite to the
same word of God PL 119.
92.113.

6 There will be a light-
nesse & cheerefulnesse in the
conscience when any thing
is done agreeable to the
word of God, and a trouble
and heavinesse in the same
when any thing is done
contrary to the same word
Plal. 119.92.

7 There will be a hoping
in

in the promises of God, an awfull feare of his threatnings, a desiring of the blessings and an endeuour to avoid the curses contained in the word and an equall betwixt the one as well as the other.

8 There will be a continuall thanks giuing vnto God for his inestimable blessings in revealing his word vnto him, and vouchsafing liberty and meanes to come to knowledge and vnderstanding of the same, whereby wee may see what a greuous iudgement is on them from whom this word is hid.

9 Lastly, the least measure of true faith, that a man can haue is when of

an humble spirit, by reason of the smallnesse of his faith, he doth not yet feele the forgiuenesse of his sinnes and yet is perswaded that they are pardonable and therefore desireth y^e they should be pardoned, & with his whole hart praieieth to God to pardon them. Esay 42.

3. Luke

17. 5.

Christian

Christian directions neces-
sarie to be practised in the
course of our
liues.

First & aboue all things
see that thou feare God
and keepe his commande-
ments for this is the whole
dutie of man Eccles. 12. 13.

2 Exercise your minde
in meditating often on the
works of God, as his crea-
ting & gouerning the world,
his prospering and puni-
shing the wicked, his bles-
sing & correcting his chil-
dren as seemeth best to his
godly wisdomer Ier. 12. 2.
Math. 25. 21. 32.

3 Submit and humble
your selfe for your sinnes,
L 3 that

that the lord may raise you
 vp, for he that iudgeth him-
 selfe aright shall neuer be
 iudged of the Lord, 1. Cor.
 11. 31.

4 Loue all things for
 Gods sake, and God cheifly
 for his owne, and remem-
 ber you make him your
 friend, whosoeuer be your
 enemy this you shall doe,
 if as an obedient childe,
 you liue alway in the eie of
 your heavenly father.

5 Neuer make mention
 of God or any word or
 work of his, but with feare
 and reuerence, nor of any
 man but with loue, vsing
 his name as you wold haue
 him to vse yours Deut. 18.
 58. Math. 7. 12.

6 Let no more holinesse
 appeare

appeare outwardly then
you haue inwardly in your
heart which God seeth, and
in which he desireth truth,
neither please your selfe
with your vnprofitablenes
or vnwillingnes to perform
that which is good. Ro. 12.

11.

7 Speake often to the
praise of God, neuer or lit-
tle of your self, because ma-
ny words can not want uni-
quitie, therefore speake as
few as you can, rather
none, then vnprofitably.
Pro. 17. 27. Jam. 1. 19.

8 Be patient vnder the
correcting hand of God, be-
cause, 1. He doth it. 2. He
doth it for your good: 3.
Hee will moderate it, and
supply strength, and in his

L 4.

Due

due time will deliuer you out of it. Pſal. 39.9.

9 **S**tick faſt to God as well in aduerſitie as in proſperitie, the one being as neceſſarie as the other. If you haue neceſſaries, bee humbled for them, and bleſſe them well, leſt hee that gaue them take them away. Iam. 1. 2.

10 **T**ake heed of performing holy duties for faſhion ſake, or without feeling and profit, for this is hypocriſie and prophanenes. Heb. 3. 12. Elay 1. 11.

11 **W**hatſoeuer you take in hand, firſt take counſell by Gods word whether it be lawfull or not, be it for profit or pleaſure. 2. Sa. 2. 1. 1. Sam. 30. 8.

12 **W**hen

12 When you awake
frō sleep, awake with God,
and befoze all things giue
him your first fruits and
calues of your lips. 1. Con-
fession of sin: 2. Request of
things necessary for bodie
and soule. 3. Thankfulnes
for mercies receiued, espe-
cially your last p̄seruati-
on and rest.

13 Eschew as much as
in you lies all occasions of
sin, & wisely endeauor your
selfe in subduing the least,
that at length the greater
may take no place.

14 Set your selfe careful-
ly as in gods p̄sence, that
setting him at your right
hand you may not fall. 1.
Cor. 10. 32.

15 Use prayer as a doore
to

to open morning, & a locke to shut euening, first preparing your heart to seek the Lord, and thinke in the morning that day may bee your last day, & when you goe to bed, you know not whether you shall rise, vnlesse it be to iudgement.

16 Waite vpon the Lord, and hee will direct your way, become his seruant in obeying his will, for this is your truest libertie. Psal. 37.34.

17 Thinke euermore your present estate and condition, to bee the best estate for you whatsoeuer it bee, because it is of the good providence of God.

18 Account of euery day as of the day of death, and ther

therefore live now even as though you were now dying, and doe those good duties every day, which you would doe if it were your last day.

19 When night comes before you lie down in bed, call to mind how you have spent the day passed, & think that day lost, wherein you have not done some good.

20 Alwaies remember that the greatest work you have to finish in this world is to die well, and to make a happy departure out of this world, for they which dye well, dye not to die, but to live eternally.

21 Esteeme not of your selfe better then you are, for the more vile you are in your

your stoue eyes the more glorious you are in y^e eyes of God, for he reiecteth the proud, & giueth grace to the humble. 1. Pet. 5. 5.

22 Redeeme the time past of your life with Repentance, and looke to the time present with diligence, and to the time to come with prouidence. Ephes. 5. 16.

23 Exercise your selfe in reading something of gods word daily, & doe not only serue God your self, but see that al that are vnder your charge do the same. Deu. 6. 6

24 When you craue any blessings at the hands of God aske them in the name of Christ, for no man cometh vnto the Father but by him. Ioh. 14. 6.

25 In all your affaires
befoze you attempt any
thing, first aske counsell of
God, whether it be lawfull
to be done, and then you
may doe it with a good con-
science. 1.Sam.30.8.

26 Let your carriage in
the world bee such as may
shew your dislik of y^e world:
foz if any man loue y^e world,
the loue of the father is not
in him, because the loue of
the world is enmitie with
God. 1.Ioh.2.25

27 Arme your selfe con-
tinually against temptati-
ons, knowing them to bee
your portion in this life, &
learne from Christ and his
Apostles to beare them pa-
tiently. 1.Thes.4.4.5.

28 Be moze afraid of se-
cret

cret sins the of open shame,
and be alwaies perswaded
you are in the presence of
God, and let all your acti-
ons be framed accordingly.
Ier. 23. 24. Acts 17. 28.

29 In all your afflictions
and miseries bee still
perswaded that your pu-
nishment is farre lesse then
your sinne.

30 If Gods mercies a-
bounds towards you, mer-
uell not, if he mixe them
with some crosses, for God
sends blessings with cros-
ses, lest you should des-
paire, and crosses with
blessings, lest you should
presume.

31 Such outward bles-
sings which you can not
haue, desire God, you may
not

not be vexed for them, for if you greedily conet such things, it is longer before you shall enjoy them, and more subiect to abuse them when you haue them.

32 When you would do any good or receiue any good, offer vp your ende-
uours in a sacrifice to God in Christ, beseeching God to giue his holy Spirit to sanctifie his otone sacrifice.

33 When God visites you with affliction kisse the rodde, and offer vp all to him, from whom you haue receiued your selfe, for the more you struggle vnder his hand, the worse it will be for you.

34 In all your actions remember that God takes
notice

notice not onely what you do, but whatsoeuer is done directly, or indirectly, all is done and gouerned by him.

35 In health prepare for death, for no man can assure himselfe to liue one houre.

36 Omit no opportunitie to heare the word, & vse all the meanes of your saluation, though you feele your selfe most vnwilling thereunto, for you knowe not when God will giue a blessing.

37 The more godly thou art, and the more graces and blessings are vpon thee, the more need thou hast to pray, because Satan is then busiest against thee, and because thou art easily puffed vp with a conceited holiness.

38 In

38 In prayer, desire God to giue thee grace to remember the bedroll of thy sinnes to humble thee, and the Catalogue of his mercies, truly to make thee thankfull.

39 Consent not to the least sin, for that is the way to fall into many sins, and if you make no conscience of one sinne, you will not make conscience of many and great sinnes.

40 When thou prayest for any grace, & God granteth not thy desire, but often giues thee the contrarie: yet consider, God euer heares his children for their good, though not according to there desires.

41 Register vp thy sins
especi

especially those that haue
most dishonoured God,
and wounded thine owne
conscience, set them often
in thy sight, chiefly then
when thou hast occasion to
renew thy repentance that
thy heart may be thereby
humbled.

42 Labour to see & feele
thy spirituall pouerty, the
want of grace in thy selfe, e-
specially those inwards cor-
ruptions of vnbeliefe,
pride, selfe-love, &c.

43 Endeavour to thewe
thy self a member of Christ
and a seruant of God, not
only in the generall calling
of a Christian, but also in
thy particular calling, in
which thou art placed.

44 Examine the Scrip-
tures

tures diligently to see what is sin, and what is not sin, in every action, and so carrie in thy heart a constant purpose not to sinne, in any thing : for faith and the purpose of sinning can not stand together.

45 Strive to obey God in al his commandments, and let thine endeavour bee suitable to thy purpose, to doe nothing at any time against thy conscience rightly informed by the word of God.

46 When thou fallest in to any sinne, a great or little, against thy purpose and resolution, rest not in it, but speedily recover thy selfe by repentance, humble thy selfe, confesse thine offence,
and

and by prayer intreat the Lord to pardon the same.

47 Make conscience of idle, vaine, vn honest and vngodly thoughts, for these are the seedes and beginnings of actuall sinne, in word and dedde, the want of this care is oftentimes fearefully punished.

48 Whatsoeuer good thing thou goest about, doe it not in a conceite of thine own worthines, but in humilitie, ascribing the power and praise thereof to God, lest hee curse thy best doings.

49 Use outward things as meate, drinke, apparell, in that manner and measure that they may further godlines, and may be as it were

were signes, in which thou
maist expresse, the hidden
grace of thy heart.

50 Labour not to goe
beyond any, vnlesse it be in
good things, make consci-
ence of thy word, and let it
bee as a bond: deale iustly
with all men, and in all
companies, either do good
or take good.

Signes of Salvation in
whomsoever they
appeare.

L Due to the children of
God. 1. Iohn 3. 14.

Delight in y word of God.
Psal. 119. 111.

Often and feruent pray-
er. Psal. 45. 18.

To bee zealous of Gods
glozie. Rom. 12. 11.

Deniall

Deniall of any sufficiency in our selues. 2. Cor. 3. 5.

Patient bearing the crosse with profit and comfort. Mat. 16. 24.

Faithfulness in our dealings which God hath placed vs in. 1. Cor. 7. 20.

Honest, iust, and conuenient dealing in all our actions amongst men. 1. Cor. 10. 33.

Assured faith in the promises of God. Acts 16. 31.
Sinceritie of heart. Pro. 11. 20.

The Spirit of Adoption. Rom. 8. 25.

Sound regeneration and sanctification. Rom. 8. 14.

Inward peace. Rom. 5. 1.

Groundednesse in the truth. Col. 1. 23.

Con-

Continuance to the end.

Mat. 24. 13.

If these graces be in vs
and abound, they will make
vs neither idle, nor fruit-
full in the knowledge of our
Lord Jesus Christ, that is,
they will make vs sound
and sincere professors of the
Gospel. 2. Pet. 1. 8.

7. Observations needfull to
the reuerent reading, and
hearing of the Word
of God.

1 Preparation for the
manner of reading it.

Eccles. 4. 17.

2 Wisedome to vnder-
stand it. Iam. 1. 5. 1. Kin. 3. 9.

2. Chro. 1. 10.

3 Diligence to continue
in it. 2. Ti. 3. 14. Act. 14. 22.

4 Medi-

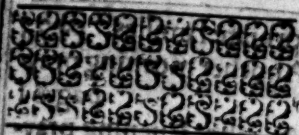
4 Meditation and conference for the better keeping of the matter. Deu. 6. 6. Ioshua 1. 8. Psa. 1. 2.

5 Faith to believe it. Heb. 4. 2. Iud. 20.

6 Obedience to practise it. 1. Sa. 15. 22. 23. Ier. 7. 23. Math. 7. 21.

7 Prayer for a blessing upon it. Mat. 21. 22. Marke 11. 24. Ism. 1. 5.

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Faults escaped.

I*N the Epistle Dedicato-
rie* reade period of your
timee. And pag. 31. 17.
read I wil fast to pray, and
pray to fast.

FINIS.

14-
our
17.
nd